

A
SENTIMENTAL JOURNEY
THROUGH
GREECE.
IN A SERIES OF LETTERS,
WRITTEN FROM CONSTANTINOPLE;
BY M. DE GUYS
OF THE
ACADEMY OF MARSEILLES,
TO
M. BOURLAT DE MONTREDON,
AT PARIS.

TRANSLATED FROM THE FRENCH.

NATURA GRÆCOS DOCUIT, UT IPSI CÆTEROS.

IN TWO VOLUMES.

V O L. I.

D U B L I N :

PRINTED FOR J. MILLIKEN, COLLEGE-
GREEN. M DCC LXXIII.

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G. R. E. H. C. R.

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P R E F A C E.

TH E glorious heights the Greeks arrived at, in every branch of science, and in the fine arts, have very justly rendered them a model for all other nations. The philosophers, and artists of succeeding ages, have invariably looked up to them for their first principles.

The Romans, their immediate successors, copied them in almost every particular ; they adopted their virtues, they practised their vices. Remotest nations, thro' their means, felt the impression.

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Even

iv P R E F A C E.

Even Britain, situated at such a distance from the seat of the Roman empire, after falling a prey to her arms, became the imitatrix of her glories. It is therefore not surprising, that the civilized countries of Europe should eagerly embrace every opportunity of information, with respect to a people to whom they owe so many obligations. We hereby trace, as it were, our origin; at least, we may say, the source of our manners, and the fountain of our knowledge.

Perhaps, no enquirer into the customs of ancient and modern Greece, ever had the same advantages and opportunities as M. de Guys, the author of this work. A long residence at Constantinople,

P R E F A C E. v

ple, under the immediate protection of the king of France, and the frequent excursions he made into Greece, joined to a most uncommon degree of classical knowledge, enabled him to investigate every thing that had the least relation to the Greeks, with extraordinary accuracy and discernment. What is still more remarkable; he has made use of these circumstances, in such a manner, as to render the fruits of his enquiries as interesting to the learned, as familiar to the unlettered, reader. The scholar and the man of science, who seek for authorities, and require corroborating proofs, upon every occasion, will find them, not merely in the assertions of the author, though a gentleman of unquestioned

vi P R E F A C E.

tioned reputation ; but also in his numerous and exact notes. Those, who have nothing in view but amusement, and are ready to give credit to any relations that entertain, will find themselves not at all embarrassed by that circumstance. The quotations are, generally, separated from the body of the work; the substance of them being introduced into it, except in very few instances. By this means the text goes on with scarce any interruption from different languages.

Every incident, as it occurred to him, during his stay among the Greeks, is immediately compared with a similar one from some ancient writer.—The resemblance, which appears between them at
the

P R E F A C E. vii

the first view, in almost every particular, will furnish the reader with a remark which has been often made, though perhaps the truth of it was never so well proved before, “ That nature is
“ invariable in her operations;
“ and that the principles of a polished people will influence
“ even their latest posterity.

It may be objected, by some, that M. de Guys has examined too minutely into the several occupations and amusements of the Greeks; and brought to view matters of little importance in themselves. M. de Guys set out upon a very enlarged plan; he proposed to take a comprehensive view of the ancient and modern Greeks, in every department

ment of public and private life. The former, though the most interesting part of his pursuit, required, perhaps, less attention and care, than the latter; as from the voluminous tracts which have been written on that subject, we have already received the amplest information: but no author has yet made a near and close enquiry into the manners and customs of the Greeks in the several transactions of common life, according to the method observed by M. de Guys. How was it possible to prosecute such a plan with success, except by following the people through all their most trifling concerns? There is no catching the manners of a nation without it.—

P R E F A C E. ix

Those, of the Greeks in particular, could never be known by any other means. Their most trifling amusements have their rise, almost invariably, in some great and important circumstance; or are equally well allied in their progress.—Obscure events in history have been frequently cleared up by them; and they have often elucidated what has escaped the most elaborate researches.

Let not, therefore, those things be imputed to the author as a reproach, which, to have omitted, would have been an unpardonable neglect. The delicate manner in which M. de Guys brings to view such incidents, as in other hands would have bordered

dered on indecency, proves, at once, the purity of his morals, and the superiority of his genius. In a word, he has wrote to every rank, every class of mankind.

To the honour of the author, it is further to be observed, that his performance is free from those egotisms to which French writers are so much subject. His narrations are short. Having a great variety of circumstances to attend to, he has not dwelt long upon any one. His transitions are quick and lively. Nature, which he so much admires in the Greeks, has very liberally assisted him in the coloring of his portraits, several of which are drawn in a very superior stile: while he intends

P R E F A C E. xi

no more than the relation of a fact, he imperceptibly lays hold of the passions.

His essay on the arts will be of great service to the painter and the sculptor. He has treated that subject in a new and masterly manner. In short, every object is exhibited by him, in some interesting and uncommon point of view.

In this translation the author has endeavoured to fall in with the peculiar turn of his original. The few quotations from English authors, he has given in their own words, except one from the ingenious Mr. Webb's treatise on painting. He could not procure
that

xii P R E F A C E.

that book, at the time it was wanted, and was therefore obliged to re-translate the passage from the French ; otherwise there would have been a delay of the press.

The public may be assured that these are the genuine letters of M. de Guys ; actually sketched by him on the very spots he describes : and that he was an eye-witness of almost every circumstance relative to the manners and customs of the modern Greeks, mentioned in them. The number of travels through Italy and Greece, daily manufactured in the closet, and obtruded for originals upon the world, renders it necessary to authenticate a work of this nature,

P R E F A C E. xi

nature, in the most public manner.

The republic of letters is indebted to M. de Guys for some other works which met with a very distinguished reception.--- His Letters on Greece have received the universal approbation of his own country; and no pains have been spared to render them acceptable in the translation.

VOL. I.

b

C O N-

CONTENTS.

FIRST VOLUME.

LETTER I.

Introduction to the work, 1

II.

*General observations on the Turks, Armenians,
and Jews of Constantinople,* 7

III.

General observations on the modern Greeks, 21

IV.

*Houses, apartments, lamps, sofas, domestic em-
ployments of the women, embroidery, &c.* 35

V.

*Nurses, slaves, servants, retirement of the
young women, salutes, &c.* 54

VI.

Toilet, head-dress, apparel, trinkets, fan, 69

VII.

Greek veil, 90

VIII.

*National character of the Greeks, conversati-
ons, vivacity, expressions, proverbs, nobi-
lity,* 107

C O N T E N T S.

IX.

*Girdles, paint, colouring of the eye-brows,
black eyes, Theſiad,* 125

X.

Feaſts, ordinary repaſts, convivial meetings, 138

XI.

Religion of the Greeks, omens, pronounciation, 162

XII.

Dreams, 188

XIII.

*Dances. The Candian, Greek, Arnatic,
Pyrrhic, and Wallachian. The nuptial,
Bacchanalian and country dances of the
Ionians,* 198

XIV.

Pastimes 229

XV.

Baths, 243

XVI.

Marriages, 251

XVII.

*Nymphs, women in child-bed, paternal affec-
tion, hoſpitality,* 281

C O N T E N T S.

XVIII.

Ceremonies of a Greek funeral, 289

XIX

Tombs, epitaphs, &c. 303

XX.

A Turkish funeral, 332

XXI.

Fables, stories, and romances, 341

XXII.

Greek oaths, 364

L E T T E R S

L E T T E R S
O N
G R E E C E.

L E T T E R I.

*To M. D. B * * *, at Paris.*

S I R,

CONSTANTINOPLE.

IT is with infinite pleasure, I obey your commands in furnishing you with an exact relation of the manner in which I have employed those hours since my arrival at Constantinople, that were not dedicated to the particular objects of my journey thither. You ask at the same time whether in the course of

VOL. I.

B

my

my travels I have not bestowed more attention on the discovery of inscriptions, than the study of men. I shall spare no pains to satisfy you in every particular you require, being too much indebted to your counsel and instructions, not to eagerly embrace the first opportunity of rendering you an account of the result of them.

I have scrupulously followed your lessons and example, in examining, reading, comparing and making notes of every thing, and am now engaged in arranging my scattered observations, which I shall endeavour to form into a regular series of events, in order to submit them to your judgment.

To distinguish the national characters of the different countries, whose people resort in such number to this capital, has been the first object of my enquiries. Among the variety of characters to be met with, my principal attention was directed towards the Greek nation; a people who as the original founders of
literature,

literature, must ever be interesting to a classical investigator; beside, it cannot but be pleasing to a curious traveller, searching in a country for monuments which no longer exist, to find that notwithstanding this defect, the inhabitants of the places those monuments once served to embellish, are still worthy his most minute attention.

Homer has justly described the manners and customs of men in his time. It is at Troy, on Cape Sygeum, at Tenedos and at Smyrna, that this poet and others like him, who carry us back to the ages in which they themselves lived, should be read. Besides this advantage, I have had the delicious pleasure of reading the beautiful episode of Orpheus and Euridice in the georgics of Virgil, on the banks of the Hebrus: You might in the course of such a voyage have enjoyed the satisfaction of verifying what Diodorus of Sicily says of Aristæus, father of the famous Actæon: "That being on the top of mount Hæmus, he suddenly

B 2

"disap-

“ disappeared from the view of the Greeks
“ and Barbarians, who considered him
“ thenceforward as a God.” It would
also readily have occurred to your imagination, that the historian, who was a man of much more enlightened genius than either the Barbarians or Greeks of those times, ought to have added, that the top of this high mountain was always covered with a thick fog; from which circumstance it was easy to discern what it was that enveloped and concealed Aristæus from the eyes of the spectators.

To return to my observations and notes, which I propose to communicate to you from time to time, as often as my concerns will permit. I will lay before you those strokes of resemblance I have found between the ancient and modern Greeks, in a great number of customs, which the latter have faithfully preserved to this day. I shall say nothing concerning the remaining monuments of the ancients, that any other traveller has taken notice of before me: But I purpose
to

to mention an inscription which I have not hitherto met with in any writer, and is therefore I believe a discovery of my own. I do not intend to mention the Turks except relatively to the ancient customs they may have adopted. I shall follow the Greeks as a more interesting pursuit, and I may add, one more to my inclination. In my voyage to Smyrna, I have already done that homage to Phœceus, which every Marseillian owes to the founder of his native city. It was at my request M. le Comte Desalleurs, formerly ambassador to the Porte, granted the diploma of consul to a Phœcean priest, who during the war with the English, was of great service to the commanders, of the Marseilles' ships, whom he called *his brothers*; advising them on every occasion how to steer clear of the corsairs, and giving them every other assistance in his power. Is it possible for a Marseillian to pass by Foglieri, and view with indifference *il paterno nido*? Can he proceed without stopping to look at the cradle,

cradle, or in other words, the fifter's bark from whence he was originally taken?

I am, Sir, Yours, &c.

LETTER

LETTER II.

S I R,

BEFORE I enter upon my enquiries into the state of ancient and modern Greece, I think it will be right to say a word or two concerning the Turks, Armenians and Jews; in order to give you an insight into the character, manners, and occupations, which distinguish them from each other with respect to their concerns with foreigners, who come to settle at Constantinople. What I shall say on this head, is an extract from my remarks on the commerce of the Levant, and with more propriety precede my researches into Greece, which I reserve for a very ample discussion in the future part of this correspondence. The different nations I shall there have occasion to mention form a great part of the numerous inhabitants of which the capital of the

the Turkish empire is composed. By the sketch I shall give you, you will easily know them afterwards. Remember that the writer of these memoirs, is one who is engaged in many important affairs which have no connexion with his studies, and that he can follow them as a relief from business merely, and not as the principal object of his pursuit. It is for relaxation to a fatigued mind, that he flies to Pausanias, Homer and Virgil. In Horace's days, the pleasure of carrying the mind back to scenes of antiquity, by the reading *veterum libris*, was most relished in silence and the repose of the country, where the Romans delighted to withdraw from the embarrassments of the city, and the cares of a laborious and perplexed life *.

To study and know the true character of a nation, is perhaps soonest acquired by an eye to the commercial part of it; there men are seen without the mask of fallacy; their affairs, their interests, frequently

* Ducere sollicitæ jucunda oblivia vitæ.

quently hinder them from disguising the truth, and a penetrating enquirer will have numberless opportunities to discover their vices, their virtues, passions, wants, and even their whims, which he may turn to his own profit. Constantinople is the capital of a great empire, and a place as well situated as any in the universe for an extensive commerce. The seraglio, which draws all the money from the Turkish provinces, attracts also the productions and riches of the most remote countries in the world. Round this whirlpool, where such immense quantities of gold and silver are engulphed, all nations of the world assemble, and by a laudable and useful emulation, dispute the prize of industry and genius. A people so numerous, but ignorant and fond of curiosities, behold with astonishment, the commodities, and fine pieces of workmanship, our artists furnish them with; taste, which soon follows the slightest acquaintance with the arts, strengthened by habit, creates as many wants in the Turks as it has already done

B 5 among

among the Europeans; thus a liberal consumption of manufacturers is promoted.

The European merchant at Constantinople has daily transactions with Turks, Greeks, Armenians, and Jews; he finds the Turk hard to deal with, and always covetous, but generally the slave of his promise: the Greek sharp and subtle, with a dash of the cheat in his character: the Jew tricking, and a liar: the Armenian dull, avaricious, and awkward. These nations may likewise be distinguished by their manners, language, customs, and even by their dress. They also possess those virtues and talents which are common to all countries.

Each nation has its own laws and tribunals. The Turk is judged by the Cadi, or in the divan of the Grand Vizir. The Greeks and Armenians are scrupulously subject to their respective patriarchs, who are very ready with their horrible excommunications, whenever they are solicited, against an insolvent debtor. The Jew pleads his cause before the Rabbi,

Rabbi, whose sentence is competent and final.

The Armenians form the most numerous body of all, are richer, and better governed than the other nations. They are a robust, laborious, and indefatigable people, will live hard, and upon very little; the most disagreeable and painful trades are carried on by them. Brought up in the interior provinces, they are fond of horses, which for the most part, they are good judges of; there are many travelling merchants among them; the caravans are composed chiefly of this nation, and the greatest part of the commerce of Persia and the Indies, by land, goes through their hands. The *Sarrafs*, or money-brokers, are mostly Armenians, and it is in this branch they make such great fortunes. The *Sarrafs* have a small commission for examining the coin, which no person will receive through any other hands; but then they gain considerably, on the specie which they purchase, as soon as it is cried down, at a low price, and pass again for its first value in the pay-

payments they make for the great men, to whom they lend money at a very high premium, from twenty-four to thirty per cent. A rich Turk, is compelled to purchase some employment under the government. The Turk in order to appear necessitous, and conceal his wealth, affects to borrow, and pays an exorbitant advance to raise the purchase money. If the ministry should gain intelligence where his money is deposited, he may be certain they will rob him of it.

It is with great reason Racine says in Bajazet :

Un Visir aux Sultans fait toujours quelque
ombrage ;

A peine ils l'ont choisi qu'ils craignent
leur ouvrage.

Leur dépouille est un bien qu'ils doivent
recueillir,

Et jamais leur chagrins, ne nous laissent
viellir.

The Greeks, formerly masters of the sea,
and jealous of the possession, continue to
maintain

maintain it; navigation and the fisheries still remain in their hands. The Jews, though settled in every part of the globe, have no concern in these branches, which require a stronger constitution, and a more daring spirit than they possess; neither do the Armenians interfere with the Greeks in these particulars. The rustic and prudent Armenian, contents himself with the profits of his traffic from province to province, and looks no farther: the Greek is more versed in the arts of commerce, more ingenious, and polished by the prosecution of a maritime trade, which he carries on between one island and another, and between the islands and the capital. The Turk, master of the country, trades but little, and never upon speculation, or at great risk: the rich accumulate through ambition to raise themselves to dignities; the poor obey, and work hard. The supple and active Jew mixes and incorporates himself with these three nations, without becoming a member of either, has an equal attachment

attachment to each, is the cement of their correspondence together, and out of this jumble draws a very handsome subsistence. His industry is no less conspicuous than the fertility of his genius, and, by the union of those qualities, he supports himself with credit, and generally leaves his family in good circumstances.

It is well known that the Genoese were the first who opened the commerce of the Levant, and that of the Black Sea, where they formerly had several settlements, but by the revolutions in the Turkish empire, the Genoese having since that lost Caffa, and every other place they possessed, and the Venetians and the Dutch, in the different treaties made with the Porte, had in some degree obtained the liberty of navigating in the Black Sea. But, whether through the opposition of rivals, or the rigor of the officers of the revenue, which they have not found the way to soften, to this day they remain excluded from that privilege.

What is still more strange, neither of those nations seem to be solicitous to have
their

their right restored to them. The Turks, better instructed in politics, and more interested in commerce than heretofore, do not easily grant what they have once denied. Necessity alone has the power to bring them to acquiesce in a request, which the reasonableness of it could not obtain; and as custom has among them the force of laws, and an influence even greater than those, they submit much less reluctantly to the controul of a new law, than to the abolition of an old custom

Thus the commerce of the Black Sea is, we see, reserved for the Turks themselves, or at least for the subjects of the Grand Signior. It is principally carried on by the Greeks, Armenians, and Jews; the Turks sometimes engage in it, and they might, if their capitals were more extensive, carry it on to greater advantage than any other nation. But the Turkish merchants being the slaves of despotic power, cannot be expected to be either rich or numerous. Slaves never think of enriching their country, nor of
cir-

circulating their funds; they have no view beyond themselves, and to enjoy their wealth in secret. Accordingly, the few rich merchants who are to be found among the Turks, dare not make known the property they possess, but hide it with extreme caution and diligence. In Egypt where they are more free and less exposed, they are equally careful in concealing their wealth.

M. Ramusat, my uncle, related to me a remarkable incident of a Turkish merchant, called Méhémet Effendi, who affected poverty from the dread of being employed by the government. This merchant carried on an extensive commerce in his own vessels, between Alexandria and the Black Sea. He owed my uncle a considerable sum, but was seized with the plague a short time before it became due. M. Ramusat being informed of the nature of the Turk's disorder, declined going to him, but sent his Jew broker to wait upon him. The Turk, who was then breathing his last, says to the Jew, *Here is the money* I owe your master; I would*

would not leave him in suspense on account of my death; tell him, however, it is not because the day of payment is come, but because the hour of my dissolution is arrived.

The Greeks are subtle, inconstant, boasters, and oftentimes prodigal through ostentation; yet they are also bold traders. The principal Greeks at Constantinople, are the *Charges des affaires* for the princes of Walachia, and Moldavia at the Porte. They have formed a company for the purchase of cloths, another for the sale of stuffs; and a third which deals in skins, brought from Russia by themselves.

The Jews, more diffused, are poorer, but more united than all the rest. They are merchants, manufacturers, itinerant traders, brokers, and agents; work in all arts, and at every trade; are possessed of every talent and of every vice; know no laws but of their own community, and are always ready to violate those of every other. Ingenious, quick of apprehension, and great calculators; as magnificently vain in their own houses,

as crouching and contemned in every other where they find means to introduce themselves. Perfectly versed in all commercial transactions, they are often dangerous, but always necessary by their activity and industry. They are the agents of every commercial nation settled in this capital, as well as of the Turks themselves, who all pay them tribute. It ought nevertheless to be confessed, that among the Jewish people men of genius have been found, who have been the oracles of their nation, and men of unblemished probity: the names of Sonzino, Kamki, Angel, Fonseca, Zonana, and Kodara, will ever be held in veneration among them.

It seems as if the Jews in general labored on common days only to supply the expence of the sabbath, and festivals; the fruit of their toil is destined principally to pay the charge they are at, on account of their feasts, which continue sometimes for several days together, and frequently return. As they do not work merely to live, but to be able to minister to
one

one extravagant institution, they are generally poor, and on this account it is that knavery and industry always go hand in hand among them.

The Franks supply the Armenians and Jews with money ; and sell their commodities to the Turks, Greeks and Jews, by means of the latter who are their brokers.

Turks in power and under the sanction of the government, are very dangerous to have concerns with ; they are unacquainted with any law, but that of their own despotic will ; and have a fashion, which they are very expert at ; they *take offence* when they have a mind to wipe off any debt that incommodes them. It is not, therefore, for an individual, but for a national body to treat and stipulate with such kind of men and that in cases of exigency only.

The Turkish shopkeepers are equally to be guarded against ; they require the same precautions, and the same management ; it is impossible to be too circumspect

spect in dealing with Turks of every occupation, nor should a merchant have any thing to do with them unless he is well acquainted with their laws and customs, and knows how to conduct himself accordingly.

I am, Sir, Yours, &c.

LETTER

LETTER III.

SIR,

HAVING lately made a tour into Asia, I paid a visit to the giant's mountain, which is at the entrance of the Black-sea. Being arrived at the summit of this stupendous piece of nature, I had an opportunity by the clearness of the day to discover a very extensive tract of country, formerly adorned with many flourishing cities, and enriched with superb monuments of the most exquisite artists. To console myself for the loss I sustained by the disappearance of so many beautiful images, I repeated the words of a traveller*, who in the second century traversed all Greece: " Fortune, " says he, delights to sport with the affairs " of

* Pausanias, who lived under Antoninus the philosopher, l. 2.

“ of mankind. No mortal power can re-
“ sist her will. What trace remains of
“ that proud city, which in the time of
“ the Trojan war, gave laws to all
“ Greece? Where now is Mycena?
“ Boeotian Thebes, next in renown a-
“ mong the Grecian nations, where is
“ it to be found? Thebes in Egypt?
“ Orchomenus, the pride of the Myni-
“ ans? Delos, once the eporium of Per-
“ sian commerce? What are become of
“ all those cities?”

After so many revolutions amongst these nations, (the history of which is too well known to you to need a repetition) those monuments which time had suffered to remain, barbarian conquerors have destroyed, or the avidity of the curious, caused to be removed. It is not, therefore, in Greece we must look for those excellencies of art, with which it once so super-eminently abounded. Even the few enlightened geniusses which belonged to these fallen people in the latter ages, have deserted their compatriots to enrich with knowledge and science the flourish-
-rishing

rishing nations of Italy. It is to the house of Medicis the Italians are indebted for drawing thither by the most liberal encouragement, the teachers in every science, from Greece and other nations. No more now belongs to the Greeks, than the sad remembrance of having once surpassed the world in magnificence, power, and the exercise of the fine arts, with the aggravation of having this remembrance hourly brought home to them, by the sorrowful traces of their former grandeur which are constantly before their eyes.

The Archipelagians are a despicable people, abandoned to wretchedness, to ignorance, and slavery. In the great towns they are rich and supercilious, but still slaves. At this time an illiterate ignorant fellow, under the denomination of a priest, harangues the people, on that spot which once boasted an Eschines, and a Demosthenes.

It was under its last emperors this degraded country sunk into such a vile degree

gree of contempt. At the siege of Constantinople, when attacked by the French, the Greeks incurred the most infamous reproach. Being joined with the Venetians to engage the Genoese, upon the Bosphorus, they fled with a cowardly precipitation. The last and most obstinate efforts for the preservation of their liberty, are justly to be attributed to the Candians; the courage they displayed in opposing the invasion of their enemies, and the frequent attempts they have since, though unsuccessfully, made, to shake off the yoke of Venetian tyranny, justly entitle them to the pre-eminence among the natives of modern Greece. This people at length subjected to the Turkish bondage, and accustomed to a state of slavery, bear the weight of their chains with less compunction. The ancient Greeks consoled themselves for all their losses and sufferings by the enjoyment of their dances, festivals, and other customs. The Greeks are still interesting to a curious enquirer and merit his attention. Indeed at first sight it is difficult to discover those people to be the descendants
of

of so great a stock, but upon a closer examination their features expand upon the view, and it is easy to pronounce with certainty from what origin they sprang. M. Spon † remarks that the chief virtues of the Greeks are frugality, chastity, industry, and patience under persecution; but that those are sufficiently balanced by passion, irreligion, avarice, lying, and vanity.

I have found them, I confess, such as they are represented by ancient historians, Thucydides in particular; artful, vain, flexible, inconstant, avaricious, lovers of novelty, and not very scrupulous observers of their oaths. I have notwithstanding met with excellent pilots, skilful merchants, ingenious travellers, and tolerable poets, but the gross of the people are crushed beneath the weight of the governing power. The pacha of a Greek province, corresponds exactly with the Roman prætor of a tributary nation. The Greeks have still the right

VOL. I.

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of

† Vol. ii. p. 356.

of giving princes to Walachia and Moldavia; but as those are nominated by the Grand Signior, the same intrigues, the same passions, and the same intestine divisions, successively raise them to that dignity, and displace them as soon. 'The Turks, like the ancient Romans, avail themselves of this disposition in the Greeks.

You must already perceive a great conformity between the ancient and modern Greeks: like those mutilated statues, still to be found, where all admire the attitudes, the drapery, the contour, and which recal the age of the fine arts. Would you imagine there are yet in this nation, not only poets, but even philosophers and sages? The humble character and manners of those last are a fine contrast to the vanity of some who having commands under the government, or puffed up with presumption by their credit and opulence, take ample revenge on their equals and inferiors for the humiliating baseness with which they are often obliged to crouch
beneath

beneath the authority of a Turkish officer, who contemns and spurns them. It would be ridiculous among slaves to look for that king-people, who lived in the flourishing days of ancient Greece; but men are still the same, the Greeks have faithfully preserved what depended on themselves alone, and were not restrained by the power which subdued them. M. Spon sought Delphos in the midst of Delphos itself. Indeed no traces of it are to be found, but the Greeks themselves are to be distinguished upon a slight examination. The Turks are scarcely to be censured for the devastations they have brought upon this country, when it is remembered that a Roman general (Sylla) long before began those ravages by the destruction of the famous Lyceum. To compleat the ruin of it, he ordered those beautiful trees to be cut down, which were the so much admired ornament of that academy. On the contrary, Cæsar incensed as he was against the Athenians, who had embraced Pompey's party, after the battle of Phar-

salia, *pardoned the living for the sake of the dead.* Rome in condemning the Greeks to slavery, to baseness, and contempt, prepared them for a yoke still more hateful to bear ; by which their wretchedness is rendered truly complete.

Notwithstanding all that has been said, it would be injurious to this people to suppose they do not sometimes return to themselves, and feel a glow of the ancient spirit of Greece within their veins. The flame of liberty, the former characteristic of the Greeks, from time to time attempts to rekindle, and you may observe some sparks of that sacred fire to fly out.

M. Spon * has furnished us with an instance that deserves to be repeated. The Athenians, says he, rose upon the Turkish governor, and other persons in office, who attempted to depress them, by a grievous impost, which they were about to establish upon their merchandises.

* Vol. ii. p. 135.

difes. The governor and his party with difficulty sustained themselves, until the arrival of the Porte's decision. The Greeks gained their cause, the impost was abolished, and tranquillity restored. M. Spon adds, he beheld with astonishment the intrepidity with which they attacked the most powerful men of the city, addressing them in these words:

“ We agree that we have been stimulated to conduct ourselves in a manner which has embroiled the city, and disturbed its peace: but you know we ever beheld with indignation, those men who have usurped authority over us, and have found means to banish the most powerful of them. The air we breathe, stirs in us the love of liberty; it is an heritage derived from our forefathers. We will persevere in those sentiments, though it should cost each of us the moiety of his fortune.”

This tract sufficiently evinces the conformity of character between the ancient and modern Greeks. Those of the Levant

are equally attached to the love of liberty and the customs of their progenitors.

“ If that delicacy of organs, says
“ Montesquieu, which renders the eastern
“ people so susceptible of every impres-
“ sion, is accompanied likewise with a
“ sort of laziness of mind naturally
“ connected with that of the body, by
“ means of which they grow inca-
“ pable of any action or effort, it is
“ easy to comprehend that when once
“ the soul has received an impression
“ she cannot change it. This is the
“ reason that the laws, manners, and
“ customs, even of those which seem quite
“ indifferent, such as their manner of
“ dress, are the same to this very day in
“ eastern countries, they were a thousand
“ years ago.”*

In all probability, M. Montesquieu, did not mean to include the Greeks in the portrait he has drawn of the oriental people. At least he could not impute

* Dr. Nugent's Spirit of Laws, from the French of Montesquieu, b. xiv. ch. 4.

pute to them that laziness of mind which renders the spirit incapable of any action, any effort. M. de Fontenelle, *Traité des Oracles*, is of opinion, the Greeks possessed in general an activity of spirit, scarcely containable within the bounds of reason.

If they have preserved the same character, the same mode of dress, customs, &c. it is because they considered those as their sole remaining property,—and Herodotus gives this reason, * “ If men were
 “ indulged with the liberty of choosing
 “ the customs, which to them respect-
 “ ively appear best; there is no doubt
 “ that after a critical examination every
 “ one would abide by those of his own
 “ country; he who contemns them must
 “ unavoidably incur the reputation of in-
 “ sanity.” † C 4

What

* Herod. l. 2.

† At Chio, the women, among many other inconvenient customs relative to dress, still retain the indecent one of wearing short petticoats. Few have them so low as the knee.

What difference between the Greeks and ourselves! They tread undeviatingly in the footsteps of their forefathers; while we exert our utmost ingenuity to recede as far as possible from the usages, modes, customs, and even manners of our ancestors, as if we sought to contrast them with the present times. The respect due to old age, is altered with us, and reduced to neglect: extending even to those who gave us birth. The Greeks, vicious and depraved as they are in many particulars, do not however resemble us in this, as you will find in the sequel.

Inattentive as the people of the Levant are, to what passes in the world, they insensibly follow the customs of their forefathers. It is impossible to travel in the *suite* of one of their caravans, without observing here how little variation has been made since the time when Joseph was sold by his brethren to the Ishmaelite merchants; they being to this day conducted by a chief, who has the direction of them, and their commerce is carried on by caravans as heretofore.

heretofore. It is impossible also to see the Turks and Arabs moving about with their tents and the other necessities of life, and not recal to mind that the first patriarchs in the infancy of the world, travelled exactly in the same manner.

To come back to the Greeks ; among them the particular characters and distinctions of divers countries are visible. Those who inhabit the sea coasts and islands are a more ingenious, artful people than those who reside in the interior parts, owing to the intercourse they have with other nations. Homér * speaks of the Arcadians as unacquainted with maritime affairs. Cicero distinguished between those who breathed the thick air of Thebes, † and the pure subtle atmosphere of ‡ Athens. The Megarians their neighbours were in such low estimation, that an ancient oracle, (with which they were

C 5.

often.

* Iliad, l. 2.

† Lib. de fato.

‡ Mr. Hume, in his Treatise on the characters of Nations.

often reproached in numbering the people, said the Megarians were not worth the trouble of being reckoned. At present the Greeks of Chio, Nicea, Sparta, and Athens are to be considered in a very different light,

After these introductory observations, and this hasty view of modern Greece from my mountain; my next letter shall conduct you to Greece itself. As we advance you will have occasion to observe, that if researches into monuments and inscriptions satisfy curiosity: The study of men and the knowledge of their customs, are no less interesting and useful.

I am, Sir, Yours, &c.

L E T T E R

LETTER IV.

*Houses, Apartments, Lamps, Sofas, Fires,
domestic Employments of the Women, Em-
broidery, &c.*

SIR,

THE houses of Greece are considerably lower than ours; they have but one story, but most houses have a garden, and that a pretty large one. Thus a Greek city is much sooner built, and occupies a much more extensive space than one of ours. You may from hence form some idea of the hundred famous cities of Crete*.

The Greek women are closely confined to their houses, and as little seen as in the time of the ancients. They seldom go out, and never appear at church till after marriage.

“Where

* Centum tetigit potentem oppidis Creten:

HOR.

“Where is the Roman” (says * an historian, mentioning the different customs of nations) “that would take shame to himself for his wife’s appearing at a public feast? Is there a house whose mistress holds not the most distinguished place at home, and delights not in assemblies abroad? Very different is the practice of the Greeks in those particulars. A Greek lady never visits but with her family: within her house she is only to be found in the most retired part of it, called the *Gynæconitis*; and admission is not permitted to any person but her nearest relations.”

Vitruvius †, speaking of the construction of the houses in Greece, says the same thing. “There are large rooms appropriated to the mistress of it for the convenience of carrying on embroidery works, &c. with her attendants. On each side are galleries which lead to the dining rooms and
“bed-

* Cornel. Nepos, ch. 1.

† Vitruvius, b. 6. ch. 10.

“ bed-chambers. The interior part of
“ the building is called *Gynæconitis*. The
“ men have their separate apartments
“ called *Andronitis*.” To this day the
Greeks observe the same disposition in
their buildings, to which the Turks con-
form with great exactness, being equally
solicitous for the security of their wives.

You will find during the whole night a
lamp burning in the bed-chamber of a
Greek. Among the better rank of peo-
ple, this arises from custom or conveni-
ence, the lower sort are led to it by de-
votion, the lamp being generally placed
before an image. This brings to my re-
membrance a very tragical event occasion-
ed by one of those night lamps.]

The famous general Pausanias, who
commanded at the battle of Platea, being
chief of the naval forces of the allies on
the Hellespont, became enamoured of a
young Byzantine. Those who had the
direction of the intrigue were ordered to
bring her into his chamber by night,
which they accordingly performed, and
found

found him asleep. Cleonice, the object of his passion, approaching the bed with some degree of confusion, stumbled upon the lamp burning in his room *. Pausanias, waked by the noise, started from his bed with surprize; agitated also by the continual alarms he was in, lest the treacherous design he had formed to betray his country should be discovered; and believing it to be then actually the case, he seized his sword, and with one fatal stroke laid his mistress dead at his feet.†

Anciently, the apartments, the parlours in particular, were furnished with chairs, the form of which is well known, but in the chambers were little beds or couches, in lieu of the sofas adopted by the present age. I do not know how otherwise to explain this passage of Plutarch in the life of Pyrrhus.

“ Neoptolemus, his competitor for the
 “ crown, had conceived a treasonable de-
 “ sign against him. One evening being
 “ at

* Ærea Lampas.

† Pausanias.

“ at supper with Cadmia his sister, he
 “ made use of some unguarded expres-
 “ sions, imagining no other person pre-
 “ sent. Indeed there was no one present
 “ but Phenaretēs, wife to Samon, an at-
 “ tendant on the flocks of Neoptolemus.
 “ This woman lying on a little couch or
 “ bed, feigning to be asleep, &c.”*
 Seats were placed in the porch of the
 house. Apollodorus says, “ You enter,
 “ the dog caresses you, and offers a chair,
 “ without receiving any orders for that
 “ purpose.”† The engraving on a stone
 in the cabinet of Stock ‡, represents a wo-
 man lying almost at her length on a couch
 or canopy bed, holding in her right hand a
 bottle. This sort of canopy was used for
 the sofas.

Plutarch says elsewhere, that when
 Dion was assassinated, he was in one of
 the

* Plutarch's life of Pyrrhus.

† I. Lucer sacra Gentil. Thes. Antiq.
Gronov. vol. 7.

‡ Descript. de Winckelman. p. 474.

the lower chambers, where there were several beds *. Mad. Dacier pretends that those were the beds used in dining rooms. A conjecture founded on the ancient custom of eating on a bed or couch.

The Greeks have no beds resembling ours. The softest repose they know is on matresses laid upon a sofa.

The Athenians (says the same author) commenced a process against Timagoras, ambassador to Artaxerxes, king of Persia, and condemned him to death, for the quantity of presents he had received, and he justly deserved to die on that account, though it is doubtful whether it was the true cause of the prosecution. He not only accepted of gold and silver, but also a magnificent bed, and slaves to make it, *The Greeks not being sufficiently expert in that art* †. It will not be difficult to convince you that they have hitherto made very little progress in it.

There

* Plut. life of Dion.

† Plut. life of Pelopidas.

There are no chimnies in the Greek houses. A *brasier*, is placed in the middle of the room, that those who are not sufficiently warmed at a distance, may more conveniently draw near it. This is a very ancient custom all over the east. The Romans had no other, and the Turks adhere to it. This brasier called *λαμπτήρ*, says Hesychius, quoted by Mad. Dacier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod as at present. Lamps were not used till a long time after.

To defend the face from the heat and smoke of the brasier, things hurtful to most constitutions, they have invented the *tendour*: the tendour is a square table, under which the fire is placed. This table being covered with a carpet, which descends on every side to the ground, is again covered with a cloth of silk, more or less magnificent; about which sofas or cushions are placed, for the accommodation of the company. It is very easy to put both hands and feet under

der the covering of the table, by which means they receive a gentle and agreeable heat. The tendour is used principally by the ladies *, while engaged at their embroidery, an employment which occupies the greatest part of each day during the winter season †, the remainder being spent in receiving the visits of their friends.

The modern Greeks resemble the ancients in many particulars: In the comedy of the *Female Pleaders* §, Proxagoras, their advocate, draws a very just portrait of them. “ They are very industrious (says he) washing the wool in hot water after the ancient manner, therefore we see not that they intrigue, drink,

* Rem. sur le Liv. 18. de l’odyssée, Vol. 3. p. 503.

† Some Turkish women seeing an ambassadress of France (Madame la comtesse De-salleurs) walking in a great hoop, cried out with astonishment, “ See, see my lady Ambassadress with her tendour”

§ Th. des Grecs du P. Brumoy, Vol. 6. p. 180.

“ drink, and ill-treat their husbands as
“ formerly.”

“ All their old tricks over again.”

Terence says the same thing, presenting us with a genuine picture of the Greek islanders. In the play of *Andria*, observe the portrait he draws of the daughter of Andros*. “ At first, says he, she
“ was modest, laborious, and lived hard,
“ with difficulty gaining a living by the
“ utmost exertion of her industry at the
“ spindle and the loom. But being
“ once introduced to lovers who promised to reward her amply for her favors,
“ she no longer persevered in those arduous employments: we are naturally
“ prompted to prefer pleasure to labor.
“ Having accepted the offers made her
“ by one or two lovers, in the end her
“ favors became general, and every man
“ was welcome.” It must be confessed notwithstanding, that among the fair islanders, there are many whose virtue is superior to all the arts of seduction.

Here

* *And. act 1, sc. 1.*

Here I must add the agreeable portrait which the same author has drawn of a Greek lady in mourning, and *en negligé*, working at home with her slaves. How justly descriptive of what I have seen. Terence may be consulted upon the Greek manners with as much certainty as the Greeks themselves, as he is a faithful translator of MENANDER. He travelled into Greece at the age of thirty-five, and as it is the common opinion, purposely to inform himself of the customs of the natives, in order to present them upon the Roman stage with more accuracy and success.

The valet informs his master who had dipatched him on a message to a lady, how he found her employed.

“ It is on this occasion, says he,
“ or never, that a man can arrive at the
“ knowledge of his mistress’s proceed-
“ ings in his absence: to wait on her
“ without previous information of his
“ coming, and at an hour when she least
“ expects him: He may be assured that
“ the occupations he finds her then en-
“ gaged

“ gaged in are her constant practices,
 “ and discover the true bent of her incli-
 “ nations. At our arrival we found
 “ the fair one engaged with the most
 “ studious application, perfecting a piece
 “ of embroidery, and drest in mournful
 “ attire, on account of the recent death
 “ of the old lady. Her habiliments dis-
 “ posed without the least attempt to orna-
 “ ment her person; nothing of that studied
 “ grace which generally appears in the
 “ dress of women, to set off their beauty.
 “ Her hair loose, without any form or
 “ disposition, negligently flowing about
 “ her shoulders. An old woman sat by
 “ her spinning of wool, while a girl mean-
 “ ly dressed, assisted Antiphila in her
 “ weaving.” *

This

* *Texentem telam studiose ipsam offendimus,
 Mediocriter vestitam, veste lugubri;
 Ejus annuis causa, opinor quæ erat mortua;
 Sine auro tum ornatam, ita uti quæ ornantur
 sibi:*

*Nullâ malâ re expolitam muliebri;
 Capillus passus, prolixus, circum caput rejectus
 negligenter.*

Heautontim. act. 2. sc. 2.

This portrait of Terence is an exact description of the Greek ladies in these days, not excepting the old spinning woman, and the little shabby girl. He who would copy nature, must study and follow it. If he would paint the times which we look back upon with regret, as the golden age, so much boasted of by the poets, let him live with the Greeks, who have to this day preserved the simplicity of the manners¹ and customs of the earliest periods.

Embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning till night, as are also their daughters and slaves. This is a picture of the industrious wife, painted after nature by Virgil, in the eighth book of his *Æneid* *.

I have

* Indè ubi prima quies medio jam noctis
 abactæ
 Curriculo expulerat somnum cum fœmina
 primûm,
 Cui tolerare colo vitam tenuique Minervâ,
 Impositum

I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine who follows that trade, is always lighted before day; and her young assistants are all at work betimes in the morning. The severity of their labour they beguile with many agreeable *chanfonnettes*.

To the Greeks we are indebted for the art of embroidery; it is of a very ancient date among them, and they have carried it to the highest degree of perfection. The Cretans excelled remarkably in this art. Pholoë, whom Æneas gave to Sergestus, was of Crete, and well instructed in the arts of Minerva.*

Formerly, when they described the qualifications of a female slave, it was an indispensable one, that she was well
tutored

*Inpositum cinerem, sopitos suscitât ignes,
Noctem addens operi famulasque; ad lumina
longo*

*Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos.*

* Olli serva datur operum haud ignara
Minervæ Cressa genus, Pholoë. *Æne. l. 5.*

tutored in the art of embroidery. They worked in the same room with their mistresses, as at present they are accustomed to do.

Agamemnon, contending with Achilles for the possession of the beautiful Bryseis, in the warmth of their dispute cries out, " I would prefer her even " to Clytemnestra my queen ; neither is " she her inferior in beauty, wit, or ex- " pertness, in fine works *."

Women of the first distinction prepared their own wool for embroidery, and at home had no other kind of amusement.

The Trojan ladies, during the siege with which their city was so long distressed, seized with a violent inclination to signalize themselves in war, were about to quit their wool, and spindles, in order to take up arms. Theano, stops them, with these words, "*Be guided* " *by me, return to your houses, reassume* " *your embroidery and other works: but* " leave

* Quint. Calaber Smyrnæus.

“leave to the men the task of repulsing
“the Greeks, and defending the city.”

Homer frequently extols the Grecian embroidery. “Antinous, says he, presented Penelope with a mantle most beautifully embroidered *, the colours being shaded with great art, and most agreeably blended.” What the same author says of the veils embroidered by Helen † and Andromache, has been the subject of much dispute, and it is yet undecided whether those veils were shaded or not. I do not doubt but this art has received great improvements in succeeding ages; still, upon inspection of the works we now see, I am inclined to think they do not vary essentially from those of the ancients. I must beg leave to differ from the author of *L’Origine des Loix* ‡, when he asserts that the ancients performed this work from coloured patterns.

VOL. I.

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only.

* Odyss. l. 18.

† Iliad l. 3. c. 124 : l. 22. v. 140.

‡ Tom. 2. l. 2. p. 167.

only. They drew the design upon the stuff as at present, and the artists afterwards shaded the figures, with various colours.—Nature was the grand model of their works. In the beginning they embroidered only the most simple flowers, which did not require more than two or three colours, but by degrees they arrived at the art of representing those composed of the greatest variety. By continuing the practice of this art they have brought it to the utmost perfection it is capable of, both in respect to the designation of the figures, and the disposition of the colours. It is certain that every woman in ancient Greece was an embroiderer, and that the men delighted to wear their productions.

Quintus Curtius †, in his history of Alexander the Great, informs us that this prince having received a quantity of woollen stuffs and rich habits from Macedonia, manufactured according to the fashion of
that

† L. 5.

that country, presented them and the women who wrought them to Syfigambis, acquainting her at the same time that she might have her grand-children taught to embroider in a similar taste, in order to employ them, and make presents, provided those works met with her approbation. The tears which ran in streams down her face, sufficiently shewed how little acceptable his gift was, which indeed she looked upon not as a compliment but an insult: nothing being held more opprobrious by the Persian women than to work in wool. Alexander being acquainted with the disagreeable effects of his intended kindness, returned to her immediately, apologizing for what happened in the following terms, "My
" dear mother, the robe I now wear
" was not only the present of my sisters,
" but the work of their own hands,
" ——— from this you may easily
" judge, that I have been deceived by
" the customs of my own country, and
" did not mean any disrespect towards
" you." Read Claudian on that subject, where he represents the mother of

Achilles occupied in making a dress for her son, interwoven with purple and gold §.

How different this from the custom of the ancient inhabitants of *Italy* ! In the treaty of peace made between the Sabines and the Romans, after the violence which had been committed upon the Sabine women, it was expressly stipulated that the latter should not be obliged to perform any other kind of work than the spinning of wool.

Go into the chamber of a female Greek, you will find lattices to her windows; and as to the furniture of her room,

§ Non semper clypei metuendum gentibus
orbein

Dilecto studiosa parens fabricabat Achilli,
Lemnia nec semper supplex ardentis adibat
Antra Dei, nato galeam factura comantem,
Sed placidos etiam cinctus et mitiâ pacis,
Ornamenta dabat, bello quibus ille peracto,
Conspicuus reges, inter fulgeret Achivos.
Ipsa manu chlamydes ostro texebat et auro.

room, it consists of a sofa, a little trunk inlaid with ivory for the purpose of containing her silks and needles, and lastly an embroidering frame.

I am, Sir, Yours, &c.

LETTER V.

*Nurses, Slaves, Servants, Retirement of the
young Women, Salutes, &c.*

S I R,

THE ancient custom of retaining the nurse who fostered their children, is still in force among the best families in Greece. Accordingly she always forms a part of the household *. Formerly a woman who was appointed nurse to a young lady, never quitted her service, but afterwards became her governess, her counsellor, and at length her *confidante*.

§ This is a very ancient custom in the east. When Rebecca left her father's house, and her country, to marry Isaac at Beersheba, the nurse was sent to accompany her.

dente. Hence it is in the ancient Greek tragedies, and likewise in the Latin ones, formed upon the same plan, that a princess never appears but in the company of her nurse. This custom is so inviolably preserved, that the modern name for a nurse is *paramana*, a term more tender and expressive than the name formerly used, inasmuch as the present signifies *second mother*. The nurse, as soon as she has reared one child, has apartments ordered for her in the house, and is thenceforward as it were incorporated into the family.

The Greek ladies do not suckle their infants, judging it prejudicial to beauty, and hurtful to the breast. They also believe it to be a practice tending very much to impair the health. The ablest Greek writers on these subjects have always been of a different opinion, condemning such principles as erroneous, and charging those women with being little better than step-mothers to their children, who commit the first care of them to strangers: but the force of

D 4

custom

custom and example has prevailed in opposition to reason and sensibility. Nothing has been said on these interesting subjects in modern times, which carries more force with it, than the discourse of a Greek philosopher, which Aulus Gellius has handed down to us. The lady of one of the philosopher's disciples, (who was a man of distinguished rank) being brought to bed, the sage out of respect to his pupil, made her a visit on that occasion. The first compliments being over, he enquired of the lady's mother who was present, if her daughter intended to nurse the child herself. "Heavens forbid!" replied the "mother. Would you have the pains "and anxiety she has so recently suffered immediately succeeded by inconveniencies and hardships equally "dangerous and distressing?" "Alas!" "madam, replied the philosopher, do "not let her be a mother by halves, "to nourish with her blood an imperfect being that she never saw during
"ring

“ ring the term of so many months, and
 “ the moment she beholds it brought to
 “ perfection, refuse to contribute any far-
 “ ther to its sustenance, when nature has
 “ purposely supplied her with aliment ex-
 “ actly suited to the condition of the
 “ new born, and which it implores at her
 “ hands, with cries sufficient to pierce the
 “ heart of the most obdurate and uncon-
 “ cerned *.”

After the nurse, the slaves and servants
 come next under our consideration.

Phædria, in one of the comedies of
 Terence, says to Thais, his mistress,
 “ The moment you signified the least in-
 “ clination for a little black slave, did not
 “ I fly with the wings of impatience to
 “ find the handsomest our city could pro-
 “ duce? Was I less prompt to comply
 D 5 “ with

* Aluisse in utero sanguine scio nescio quid,
 quod non videret; non alere nunc suo lacte
 quod videat, jam viventem, jam hominem,
 jam matris officia implorantem.

Aul. Gell. Noct. Att. l. 12. c. 1.

“ with your request in order to compleat
 “ your equipage [like a lady of quality,
 “ in that expensive article, an eunuch ?” *

Thus we find that anciently the Greek ladies had not only their slaves, but also their eunuchs, a species of animals reserved at present for the service of the Turks only.

The female slaves of the Greeks are treated by their masters, with great gentleness and humanity as heretofore ; after a certain term of servitude, they seem to take pleasure in making them free.

Some take these slaves very young, and adopt them, they call them *children of their souls*, (Psychopedi, Pysychopela)
 “ Such was the lovely Melanthe, whom
 “ says Homer, Penelope adopted, when
 “ she was yet an infant, and educated
 “ as

* Nonne, *mibi, uti dixti cupere te ex Æthiopia*
Ancillam, reliſtis rebus omnibus

Quæſivi ? Eunuchum porrò dixti velle te,
Quia ſolæ utuntur his regiæ : repperi.

Eunuch. act .1. ſc. 2.

“ as her own child, procuring for her every pleasure suitable to her years.” *

The servants and slaves as formerly work at embroidery with their mistresses, and perform all other domestic employments. Ariadne, deserted by Theseus, in the extremity of her grief cries out, “ That she wished to be reduced to the condition of a menial servant to Theseus; with what pleasure she would undertake for him the lowest offices, to make his bed,——mount his looms, ——nay even carry the heaviest urns, filled with water, provided she might be permitted to present of it afterwards to her dear Theseus, when he prepared himself for table.” †

Sometimes a slave is not only the confidante of her mistress, as well as the nurse, but on certain occasions, her counsellor and adviser: Phocylides says, “ Do not refuse to listen to the advice of
“ your

* Odyss. l. 18.

† *Adferre aquam super cœnalem;*

Nonn. l. xlvii. v. 390.

“ your slave, if you find him capable of
“ giving you good counsel.” *

In all ages old and faithful servants have acquired the confidence of their masters, and the privilege of advising them, in cases of necessity.

The servants are always to be ready to follow their mistress when she goes abroad. It is a custom very ancient among the Greeks. In one of Terence’s comedies, a slave acquainting his master with the arrival of some ladies he expected, he calls out to him,——“ Do you not know them
“ by the troop of females who compose
“ their train ?” †

In Plautus, a lady who was going but a little way from home, says to her servants,
“ Follow me.” † Splendor of appearance was not the only object of this regulation,——it was thought indecent, and carrying

* V. 205.

† *Ancillarum gregem ducunt secum.*

Heaut. act. 2. sc. 2. Odyss. l. 18.

‡ *Sequimini, comites, in proximum me huc.*

rying the air of an intrigue to be seen abroad unattended. The woman of character and the courtesan were not to be distinguished in the streets by any other means. *

There is a beautiful passage which Plutarch has left us on the subject of attendants.

A new tragedy being prepared for representation at Athens, and the spectators assembled, one of the principal actors who was to perform the part of a queen, and to open the piece, insisted upon having a superb masque, with a number of attendants magnificently dressed, suitable to the dignity of the part he was to act. Melantius, at whose expence the properties for the play were furnished, not complying with his request, he grew insolent, and refused to proceed in the play, although the audience were impatiently waiting for his appearance, 'till at length Melantius tired with

* *Adstat ea, in viâ, sola ? prostibulum sanè
est.*

Plaut. *Amph.* act. 3. sc. 2.

with altercation, took him by force, and thrust him forward on the stage, crying out, "See, yonder, the wife of Phocion, " she can appear with one attendant only, " and wouldst thou presume to affect " magnificence, and corrupt the minds of " our women?" These words were no sooner heard in the theatre, but a general shout of applause ensued. *

Zaleucus, disciple of Pythagoras, and legislator of Locris in Italy, the place of his nativity, in order to restrain the torrent of vanity and luxury, which was pouring in upon his country, among other things, enacted that no free woman, should be attended abroad by more than one servant——*except she was in liquor.* †

The train of slaves and servants who follow in the street form the equipage of the Greeks, as ours is composed of magnificent carriages, with this difference,

* Plutarch. life of Phocion.

† Diod. l. 12.

ence, that a woman of character among the Greeks, must never be seen from home without one servant at least. Those of a superior rank, who are ambitious of making a parade of their opulence and vanity, are attended by an innumerable troop of domestics.

You will find when I come to speak of the interment and mourning of the Greeks, that the cries and lamentations on those occasions proceeded chiefly from the female servants of the deceased.—Thus Bryseis is described at the head of the disconsolate domestics of Achilles, bewailing the loss of that hero who was their beloved master.*

I have already said girls of any condition seldom appear abroad, and never go to church until they are married. This last circumstance although a very antient custom, is not now so rigorously attended to; notwithstanding they are kept under as much restraint as formerly, and are never suffered to be in the company of the
other

† Quint. Calab. derelict. l. 3. v. 573.

other sex, except the parents are present and approve of it. *

Nausica says to Ulysses, "*Which of us dare appear publicly in the company of a man before marriage, without the permission of her parents*" ?

Agamemnon says in Euripides: "*It is not proper that young women should be left at home by themselves.*" "They are sufficiently guarded, replies Clytemnestra, "being shut up in their apartments." †

The sage Phocylides said to his contemporaries, "Keep your daughters shut up and dont let them make a show of themselves at your doors until they are married." ‡

The girls of this country have their particular amusements, of which I shall speak to you in the sequel. At other times they pass their hours at embroidery with

* Rem. de Mad. Dacier sur l'Odyss. l. 6.

† Iph. in Aulide.

‡ Phocyl. v. 203.

with their slaves, looking at the people in the streets through the lattices of the windows, which are so constructed as to give them an opportunity of commodiously seeing others without being seen themselves.

I have also remarked that the Greek ladies, according to the custom of the ancients, present the hand to be kissed by their daughters, their slaves, and other persons who are their inferiors. You must remember that Alceste*, at the point of death, desires her women may be brought to her, and calling each by her name, gives her hand to be kissed by them†.

Among the Turks the greatest mark of respect in accosting persons of rank, next to kissing the hand, is that of touching or kissing the robe, and then to carry the

* Euripid. act. 1. sc. 4. et seq. act. 4.

† Dolius says Homer, the moment he heard his master's voice, ran up to him, seized his hand, and kissed it. Odyss. l. 24.

the hand instantly to the lips. This is the manner in which they salute their patron; and for a Turk to permit an inferior to kiss his robe, is to take him under his protection.—On this occasion, I have been witness of very generous and noble conduct on the part of a Turk.

The late marquis de Villeneuve after having concluded the treaty of peace at Belgrade in 1739, between the emperor and the sultan Mahomet, was introduced to an audience of the Grand Visir, at the arsenal. As he was returning from the visir's presence, two French slaves seized that opportunity of prostrating themselves at his feet, beseeching him to redeem them from slavery. Their master approaching, the ambassador requested to know what he would have for the ransom of those two slaves. "*They are free, said the Turk, they are no longer mine, since they have had the honour to touch the robe of his excellency the ambassador of France.*" M.
de

de Villeneuve struck with this sublimity of sentiment which excited the admiration of all the spectators, drew out a magnificent watch, and presented it to the generous mussulman.

In Greece the girls have a custom of saluting each other, which consists in kissing the eyes, while they possess themselves of each others ears.——This tender and affectionate salute is of a very ancient date.*

“ I do not love Alcippe, says a shepherd in Theocritus, † for the other day when I presented him a beautiful pigeon, though he took me by the ears he neglected to kiss me.” ‡

I must

* They called it *χῶρεα*, and the play itself *Κωμῆτιδα*. Meurs. de Lud. Græc.

† Idyll. 5.

‡ Tibullus likewise describes this kind of salutation: *Natusque parenti oscula, compressis auribus, eripiet.* l. 2. eleg. 5. Cicero in a letter to Tiro, thus expresses his affection for him: *Te, ut dixi, fero oculis. Ego vos ad III. Kalend. videbo, tuosque oculos, etiam si te veniens in medio foro videro, dissuaviabor.* Ep. fam. l. 16. ep. 27:

I must again assure you that to read Homer and the other poets of ancient Greece with all the pleasure their works are capable of imparting, it should be on the spot. There your attention to their pleasing though minute details, will be more agreeably employed, as the present scenes so perfectly resemble the former.

I am, Sir, Yours, &c.

LETTER

LETTER VI.

Toilet, Head-dress, Apparel, Trinkets, Fan.

S I R,

I Intend in this letter to compare the toilet of our modern dames of Greece, with that of the ancients.* The art of embellishing the person, and the desire of engaging the admiration of mankind, have been nearly the same in all countries and in all ages. Here the ladies have no opportunities of exhibiting the richness of their attire, and the splendor of their ornaments in a course of visiting and appearance at public spectacles, (circumstances in which our fair country-women are so peculiarly happy) yet are they equally desirous in retirement of adorning their persons with all the grace and

* Les Amours Dialog.

and magnificence of dress, to set off that stock of natural beauty, which has been so lavishly bestowed upon them.

The worshipper of Thespian Cupid, represents (in Lucan) a Greek lady at the toilet, surrounded by her women,—one holds a looking glass,* another an ewer filled with water.—Presently they bring the lotions, paste, and other preparations to form the eye-brows, enliven the

* You are no stranger to Ausonius's beautiful epigram on Lais's looking-glass.

*Lais anus Veneri speculum dico; dignum habeat se,
Æterna æternum forma ministerium.
Ast mihi nullus in hoc usus, quia cernere talem
Qualis sum, nolo; qualis eram, nequeo:*

Pour moi, disoit Lais au declin de ses jours,
Ce fidele miroir n'est plus d'aucun usage;
C'en est fait, je te l'offre, O mere des amours;
A Venus toujours belle il servira toujours.

Moi qui n'ai pas cet avantage,

Qu'en ferois-je hélas? Je ne puis

M'y voir comme-jetois au printems de mon
age,

Et puis-je, sans douleur, m'y voir comme je
suis,

originally an epigram of Meleager
"Τῇ ἑαυτῇ τοῦ καθ' ἡμέραν ἐμοῦ τοῦ
μετ' ὁρατοῦ, οὐκ ἔστι, γὰρ ἵνα ἴδωμαι
& θυράμαι — much better than Lais

the cheeks, and give a bloom to the lips; next come the chains, necklaces, bracelets, and earrings. "Till at last the lady is covered with gold and jewels from head to foot. The modern Greek ladies scorn to yield to their predecessors in profusion of ornaments. They have even added to the former excess, particularly in the number of gold chains with which they load themselves. The same mode of dress, the same variety of articles for the toilet. The smithy god, who forged the shield of Achilles, condescended to make toys, and trinkets for the use of the ladies.

"When my mother, says Vulcan,
 "ashamed of having brought into the
 "world such an ill shaped being, cast
 "me into the sea, that I might for
 "ever remain buried in its deepest abyss;
 "what must I have suffered if the beautiful Thetis, and Eurynome, the lovely daughter of Oceanus, had not taken me in! Nine years I remained in a deep grotto, employed in forming bracelets, clasps, necklaces, buckles,

*by Prior - indeed better than rings,
 the original.*

*"I can tell you my votive clasps
 since I am not what I was then"*

“rings, and bodkins, for my kind pro-
“tectresses.” *

The poets of all ages have given us sketches of the Greek ladies dresses, and many fine poems have been wrote on that subject.

Cydippe, a maid who lived in one of the islands of the Ægean sea, wrote to her lover, " My mother ordered me to dress my head; she gave me her trinkets; disposed herself the golden ornaments of my hair, and decked me out with her own hands."†

Racine has in view this custom of the Greeks when he puts these lines into the mouth of Phædra : † The

* Iliad. b. 17:

† Comuntur, nostra matre iubente, coram,
Ipsa dedit gemmas digitis, et crinibus aurum,
Et vestes humeris induit ipsa meis.

Ovid. heroid. 21:

† Que ces vains ornemens, que ces voiles
me pèsent

Quelle main importune, en formant tous ces nœuds.

A pris soin sur mon front d'assembler mes
vœux.

The young women of Greece formerly wore their hair knotted, which is the custom at present. They let it grow to a much greater length than the men.

Pausanias informs us that Leucippus suffered his hair to become of a great length, in order to offer a sacrifice to the river Alpheus. Having knotted it after the manner of the women, he put on the habit of a female, and sought Daphne, whom he thereby deceived.*

The head dress of the women when low is set off with a heron's feather, but they never fail to place another little feather on the front of it, either black or colored, which is bent and formed into a flat curl. May not these feathers be of the same kind with those mentioned by M. Winckleman, in his fine collection of ancient monuments? The syrens having audaciously challenged the Muses to a trial of skill at singing, on the island of Crete, and being vanquished by them, the Muses to punish such rashness, cut

VOL. I. E their

* Pausan. l. 8. Arcad.

their wings, and taking each a feather, wore them on their heads as a trophy of the victory. It is then to the Muses the Greek ladies are indebted for this ornament; at least they are fond of imitating them in some particulars. Musical combats are very frequent among the Greek women. In these combats they sing couplets alternately, when she who holds out longest carries the prize.

They have different modes of dressing the head, less or more ornamented, the disposition of which they frequently vary. Sometimes the hair flows in tresses on the shoulders, at other times formed into a roll about the head, or negligently tied with flowers. In this last method it is easy to recognize the fashion of the Lacedæmonian ladies *.

Pollux has favoured us with a detail of the several items, which compose the toilet, and minister to the adjustment of a lady's dress. We are indebted to Salmastius,

* *Incomptam Lacænæ, more comam religata nodo.* Hor. l. 2. od. 11.

masius, who has taken the pains to restore the following passage, which Aristophanes had given in twelve verses. Behold the list according to Pollux.*

“ The razor, scissars, wax, nitre, false
 “ hair, fringes, laces, mitres, (the form
 “ of which I shall hereafter explain) rib-
 “ bands, the pumice stone, (formerly used
 “ to polish the skin, which they now
 “ make use of for the feet only) white lead,
 “ pomatum, the crown, paints of various
 “ colors, the necklace, the *smart undress*,
 “ hellebore, fillets, bands, the girdle,
 “ buckle, tunic, petticoat, ear-rings, trin-
 “ kets, the fly-cap, little roses, clasps,
 “ gold chains, the seal, scarf, tippet, veil,
 “ rings, smelling bottles, with a thou-
 “ sand other particulars, which it is im-
 “ possible for the most exact memory to
 “ retain.”

The list is really a very long one, but the modern dames of Greece, have not suffered one item to be struck out of it.

E 2

It

* Poll. cap. 23. l. 7.

It is probable that the ditch, or *chellidona**, and several other words which I have not translated, signifies some parts of the dress now worn by the Greeks, which have varied as often as the forms they describe. I am not quite certain if the word *εγκυκλον*, in Latin *vestis circularis*, which I have rendered a petticoat, does not signify a hoop, which they might use to swell the petticoat into a round figure. In that case the hoop must be of greater antiquity than is generally supposed.

Athenæus gives a very exact description of the apparatus for a lady's dress †; and also of the methods they tried to correct any defect in the shape, or particular parts of the body. He attributes indeed all these minute researches into the arts of coquetry, solely to those whose occupation made it necessary for them to dress with all possible incitements to allure the men.

* *Βάραθρον*, in Latin *baratrum*. This was the name of a ditch at Athens, into which they threw condemned criminals.

† Ath. l. 13.

men. The ladies of the present age who follow exactly the practice of their ancestors, have not found it necessary to seek for information from books upon this occasion. It has been handed down to them by usage through successive ages, with so little variation, that they possess as it were an instinctive knowledge in the science of dress. The dress of the girls is so contrived as to give them a fine and easy shape; by which means however they are sometimes very much incommoded. Accordingly they are by that means constrained to great moderation at table.

In the comedy of the Eunuch, Cherea says to Parmenio, " My mistress is not
 " like the girls of this country, whose
 " mothers torture and confine their bodies,
 " in order to give them a graceful
 " fall of their shoulders, and a fine shape.
 " If a young woman shews signs of a
 " healthful state of body, she is immediately
 " distinguished by the name of prize-
 " fighter; spare diet is prescribed, and
 " let her constitution be ever so good, on

F. 3

" a sud-

“ a sudden you find her reduced to the slenderness of a bulrush.” *

Nothing can be better described, nor more exactly resemble the original †. M. Petit, a very learned physician, has made great use of the foregoing passage, to examine whether that method would not have been as useful to the Amazonians, in preventing the growth of their breasts, as the barbarous method of cutting them off.

Catullus has very exactly given us the several parts of a Greek lady's dress, where he paints the distress of Ariadne for the loss of Theseus who had abandoned her. “ The loose robe she formerly wore
“ was

* *Haud similis virgo est virginum nostrarum quas matres student
Demissis humeris esse, victo pectore, ut graciles fient.
Si qua est habitior paulò, pugilem esse aiunt;
deducunt cibum;
Tametsi bona est natura, reddit curatura
junceas.*

Eunuch. act. 2. sc. 3.

† *De Amazon. Dissert. p. 144.*

“ was thrown aside, the scarf which covered her bosom no longer would she suffer to remain, and her head dress (which the poet calls *mitra**) was neglected.” The *mitra*, is a sort of scarf or sash worn by some persons at this day, and is used to go round the head †.

The mitre, which the Greek women formerly wore, had bands that falling on the cheeks passed from thence under the chin. The fashion of the present time is exactly the same, some have them embroidered with gold, and fringed. They are now called *maboulika*, and generally intimate that the wearer of them is indisposed.

E 4

The

* *Mitra* signified, likewise, the girdle, with which the tunic was tied (Theoc. Idyl. 27. v. 54.) and *μίσονιτρον*, another kind of girdle.

† *Prospicit, & magnis curarum fluctuat undis,
Non flavo retinens subtilem vertice mitram,
Non contexta levi velatum pectus amictu,
Non tereti strophio lactantes vineta papillas;
Omnia quæ toto delapsa è corpore passim
Ipsius ante pedes fluctus salis adludebant.*

Epithal. Pel. & Thet.

The scarf sometimes descends from the head, and covers the neck.

Anacreon wishes to be transformed into the pearl necklace which encircles his mistress's neck, or the scarf which spreads itself upon her lovely breast. The Latin word *tania* or *fascia*, can only be rendered a lace or scarf. The Athenian women covered the neck like the Greek islanders; a custom however not general among them.

It is true that the courtesans had formerly a mode of adjusting the dress with peculiar allurements to excite loose ideas in the other sex; which mode, women of the same condition are at present equally ingenious in pursuing. It must be owned also that women of character follow their example in that particular but too often.

I shall not on this occasion enter into a minute detail, or form comparisons, which might wound the ear of modesty, or call forth a blush in the cheeks of the chaste fair. Curiosity should have its bounds, and respect those prescribed by decency.

It

It is not sufficient in travelling to be able to distinguish those objects which merit our attention. A judicious traveller will regard no other.

The ladies of Greece have always been fond of jewels. Their girdles, buckles, necklaces, bracelets, are all profusely enriched with them; and notwithstanding the vast satisfaction they enjoy in ornamenting their heads with the most beautiful flowers of the garden, the diamond sparkles on the same lock with the humble jasmin and rose. It is very common for them to exert their utmost skill in dressing themselves, without the least intention of going out, or even being seen by any stranger, but solely to indulge their own and their husbands fancy. They never forego the pleasure of dress, but to enter upon mourning for some near relation, or from some cause which is the subject of severe affliction to their family.

Thus the celebrated Sappho writes to Phaon. " During thy absence I have not
" paid the least attention to my head dress.
" My rings are thrown by neglected, the

E. 5.

" golden

“golden ornaments of my head are laid
 “aside, nor has the enlivening perfume of
 “Arabian essence any share in my dress. I
 “have quitted every habiliment of splen-
 “dor for the most simple and negligent—
 “thou being absent, whom should I strive
 “to please?” *

What Sappho did for her lover, the
 Greek women, with better reason, do for
 their husbands, in whose absence the ge-
 nerality of wives constantly neglect every
 kind of ornament in dress.

It is impossible to speak of the orna-
 ments and trinkets of the Greek ladies,
 without recalling to mind a passage which
 Plutarch has furnished us with. An Io-
 nian lady, who lived in the house of Pho-
 cion, and was the intimate friend of his
 second wife, took great delight in fre-
 quently

* *Ecce jacent collo sparsi sine lege capilli,
 Nec premit articulos lucida gemma meos.
 Veste tegor vili nullum est in crinibus aurum,
 Non Arabo noster rore capillus olet.*

Ovid. heroid. 15.

quently exposing her jewels, which consisted of bracelets, and necklaces set in gold, and adorned with jewels; spreading them before her, who answered, *For my part, I have no ornament but Phocion, who for twenty years past has been general of the Athenians.* Such sentiments might still be found among the fair Greeks, if they had any Phocions for their husbands. *

To have a compleat idea of the excess to which the Greek women formerly carried their luxury, it will be necessary to read the declamations of St. John Chrysostom against the women of his time. " Besides their ear-rings," says he, " they have other ornaments for the extremity of the cheek. Their faces besmeared with paint, and even their eyelids not exempt from it. Their petticoats are netted with gold, and their necklaces are likewise of gold; upon their hands they wear plates of the same metal. Their shoes are black, glittering with embroidery, terminating in a point" (the form of their shoes is still the same, there is

• Life of Phocion.

is no change but in the colour). “ They
 “ ride in chariots drawn by white mules,
 “ and are followed by a troop of maidens
 “ and servants.” *

At present the Greek ladies, when they visit at any distance, do not like to expose their jewels to the passengers in the street, but they are carried by one of the domestics, and she puts them on when she arrives at the door of her friend's house, and in the same manner at returning takes them off. This custom is likewise very ancient.

Thais' woman, (in Terence) says of her mistress——“ In the mean time, to avoid
 “ suspicion, she took off her jewels, and
 “ gave them to me, that I might bring
 “ them home. By which I know she will
 “ soon be back.” †

Mad.

* Extrait des Oeuv. de S. J. Chrysos. par D. B. Montfaucon.

† *Interea aurum sibi clam mulier,
 Demit dat mibi ut auferam
 Hoc est signi: ubi primum poterit,
 Se se illinc subducet scio.*

Eunuch. act. 4. sc. 1.

Mad. Dacier remarks upon this passage, that the courtesans of Greece were not permitted to wear either gold or jewels in the streets; but it may be more justly said, (which experience confirms) that the women of condition, who went out but seldom, never appeared dressed but within doors. They reserved their finery to appear with more *éclat* in the houses where they visited. Thus Thais having ordered her jewels to be brought for her, and afterwards sending them home, shews that she reserved the splendor of her dress for the entertainment to which she was invited, (like the rest of the ladies who were of the party).

Another proof of the faithful tradition of ancient customs among the Greeks is to be met with in the fan. It serves in the place of a parasol. This fan is very large, and rounded, composed of peacocks feathers, and has an ivory handle. In the center is a mirror. The ladies carry it with them into the country, and when overcome with heat, they throw themselves on a sofa; a slave takes it from them, and

and by a judicious management of it, excites a gentle breeze to refresh his mistress.

Athenæus, citing some verses of Anacreon, describes this very sort of fan, where he draws the portrait of Artemon, a very voluptuous and effeminate man, by saying, he carries a round fan, mounted with ivory, which, like the ladies, he makes use of as an umbrella. *

On a marble tomb in Achaia, mentioned by Pausanias, a young lady of extreme beauty is represented sitting in a chair of ivory, and by her side one of her women, holding a large spreading fan or parasol over her head. †

In the false eunuch of Terence, one in the bath says to a slave: "Here, Dorus, take this fan, and cool the girl with it, while we enjoy the bath." ‡

A passage

* Ath. l. 12. p. 534.

† Paus. vol. 2. p. 117.

‡ *Cape hoc flabellum; ventulum huic sic facito dum lavamus.*

Eun. act. 3. sc. 5.

A passage in Claudian represents the fan of the Greek ladies such as we now see it. It is in the poem where he abuses Eutropius, upon his being made consul. * “ He, “ says Claudian, shall he be honored with “ the fasces, and appointed to the govern- “ ment of the east, he whom we have seen “ combing his mistress’s hair, presenting “ her with the ewer to wash, and basely “ holding the fan of peacocks feathers to “ refresh her, when the heat should in- “ cline her to repose? ” †

Eutropius here performs the office of a slave or chambermaid. “ Towards the “ middle of the night, says A. Com- “ nenus, while the emperor Alexis and “ the empress were asleep, Nicephorus “ Diogenes entered their tent, with a “ poniard

* Eous rector, consulq; futurus
Pectebat dominæ crines, & sæpe lavanti
Nudus in argento, lympham gestabat alumna;
Et cum se rabido fessam projecerat æstu,
Patricius roseis pavonum ventilat alis.

† L. 9.

“ poniard in his hand. He found the tent
“ without guards, and the door open, so
“ that the miscarriage of his attempt
“ seems to have been from the immediate
“ interposition of heaven. The traitor
“ perceiving a woman who fanned the
“ bed, in order to refresh the royal pair,
“ he deferred to another opportunity the
“ perpetration of his horrid project.”

The fan perhaps has detained you too long. But for us, admirers of antiquity, when we are gathering together the wrecks of time, the most trifling remains are precious, because they sometimes serve to unite more material pieces. In my next letter, I shall give you an account of the Greek veil: a subject which must certainly prove interesting, as it will present you with some images of ancient Greece, which cannot be reviewed without a most pleasing entertainment to the mind. It is certainly a great honour done the modern Greeks, to compare them with those who have rendered the country they inhabited so famous, not only in their own
times.

times, but during all future ages; indeed, the lines are so clearly to be traced, that it would be great injustice to deny the resemblance of the portrait.

I am, Sir, Yours, &c.

LETTER

L E T T E R VII.

Greek veil.

S I R,

I Need not inform you that the use of the veil is of a very ancient date, because you must have met with it in the earliest accounts.

The veil being a token of modesty, has the advantage of concealing certain defects, at the same time that it adds a poignancy to beauty; and while it seems to intimate the bashfulness of the wearer, conceals the delicate blush of youthful innocence. This veil so light, sometimes waving as if the sport of the winds, has ever been the ornament of beauty and the graces. The Greek ladies have faithfully preserved the tradition of it. It is as heretofore an essential part of their dress, and serves to distinguish the condition

condition of the wearer. Those of the mistress, the servant, the freed woman, and the slave, are all different. It requires great art to veil in a becoming agreeable manner. What I find in ancient authors on this subject, offers so just a picture of the present mode, that I shall furnish you with the descriptions I have met with in their writings.

A beautiful girl veiled, says a Greek poet, is more ardently sought after, and excites more violent desires in her lover, than when she indulges him with a view of her charms*. This useful lesson I take to have been as ancient in the world as the veil, or even beauty itself. The Romans were equally severe with the Greeks in forbidding their women to appear unveiled in public. Sulpicius Gallus put away his wife, for having presumed to go abroad without a veil†.

The veil covers the head and part of the body as it formerly did. It is consequently

* Nonn. Dionys. L. XLII. v. 351.

† Val. Max. l. 6.

frequently of a great length, and doubtless, from thence takes its name, of *macrama*, from the word *μακρός*.

The Greek veil nevertheless, does not entirely cover the face like that of the Turkish women, for which reason the modern Greeks make use of the latter, when they have occasion to go far from home, or into that part of the town where the Turks reside; thereby more effectually to conceal themselves, and avoid any insults which might otherwise be offered to them by the people of that nation.

When the Turks first came into Greece, says Mons. de Montesquieu, " Being a
 " people of a very ordinary form, and complexion, they were so charmed with the
 " beauty of the Greek women, that they
 " would not attach themselves to any
 " other. They took them by force from
 " all quarters, which obliged the Greeks
 " industriously to hide their women from
 " the view of those usurpers."* We
 have

* *Causes de la grandeur des Romaines*, cb. 23.

have already seen that it is not from fear of the Turks, that the Greeks take such precautions to guard their wives. That now can be attributed to no other cause than the custom they have so long practised of wearing the Turkish veil, which obliges them as it were to mask (so they call it) and in some manner disguise themselves, to be able to go out.

In the east the veil seems to have been as ancient as the world. Abimelec, king of Gerar, restoring Abraham his wife, tells him, that he shall add some flocks, and slaves of both sexes to attend her. " For you, Sarah, continues the king, " here are a thousand pieces of silver, " which I commit to the care of this " man whom you call brother. It is " proper to furnish him with a sum sufficient to purchase a veil suitable to the " condition of one so respectable as yourself, that your servants may always remember you are the spouse of their " master, and to let all strangers know " that you are a married woman. Never " forget that by neglecting this mark of " distinc-

“ distinction common to persons of your
 “ rank in this country, you have too much
 “ exposed yourself*.”

The great price at which the king of Gerar rated the veil, brings to my remembrance what Plato says of the Persians. To one great province they assign the name of *the girdle*, to another the *queen's veil*, the revenue of those provinces and so of others) being appropriated to certain parts of the queen's dress †.

Rebecca on her way to espouse Isaac, perceiving his train at a distance, prepares herself to appear before him, and as soon as she discovered herself, in order to shew her respect, she covered herself with a veil ‡.

Thamar meeting Judah her father in law, veils herself entirely.

It was about the middle of the third century, that the young women of the east began to take the veil, at the time of making

* Genesis, ch. 20.

† Dacier's Plato, v. 1. p. 310.

‡ *Ille tollens cito pallium operuit se.* Gen. 24.

making the vow of virginity; which veil corresponds with that formality worn by the priestesses, and at present by the nuns in Roman catholic countries.

The origin of the veil is referred by the Greeks to modesty and bashfulness, properties which partake equally of timidity. They used to tell a pleasant story on this subject, for which we are indebted to Pausanias *. “About thirty furlongs from the city of Sparta, Icarus placed a statue of Modesty for the purpose of perpetuating the following incident.”

“Icarus having married his daughter
“to Ulysses, solicited his son in law to
“fix his household in Sparta, and remain
“there with his wife, to which Ulysses
“would not consent. Frustrated in his
“application to the husband, he made
“the like request to his daughter, con-
“juring her not to abandon him; but
“seeing her ready to depart with Ulysses
“for

* Gedoyn's Pausanias, v. 1. p. 304.

“ for Ithaca, he redoubled his efforts to
“ detain her, nor could he be prevailed
“ on to desist from following the chariot
“ on the way. Ulysses shocked at the
“ desperate situation of his father-in-law,
“ and wearied with his importunities,
“ says to his wife, You can best answer
“ this request. It is yours to deter-
“ mine whether you will remain with
“ your father at Sparta, or depart with
“ your husband for Ithaca: you are
“ mistress of the decision. The beauti-
“ ful Penelope finding herself in this
“ dilemma, blushed, and without mak-
“ ing the least reply, drew her veil
“ over her face, thereby intimating a
“ denial to her father’s request, and sunk
“ into the arms of her husband. Ica-
“ rius, very sensibly affected by this be-
“ haviour, and being desirous of tran-
“ smitting it to posterity by the most
“ durable monument, consecrated a sta-
“ tue to Modesty, on the very spot
“ where Penelope had thrown the veil over
“ her face; that after her it might be an
“ universal

“ universal symbol of delicacy with the
“ fair sex*.”

Agreeable to this tradition, Homer represents Penelope followed by two of her women; her face covered with a magnificent veil †.

The same Pausanias (in his voyage to Elis) describes a picture, where two nymphs are represented sitting in a chariot drawn by mules, the one holding the reins, the head of the other covered with a veil. He supposes one to be Nausicea, the daughter of Alcinous. The servants of this princess, when they had done bathing, and taken their repast by the side of the river, throw aside their veils, and amuse themselves at the game of tennis ‡.

A Greek woman preparing to go out, puts up her hair, and raises her veil.

VOL. I.

F

Thus

* See the veil of Modesty in the *museum Capitolinum*, vol. 3. p. 43.

† Odyss. l. 18.

‡ Odyss. l. 6.

Thus Claudian describes Venus rising from her toilet. *

In the chorus of Iphigenia in *Taurides* † a Greek woman cries out, “ Oh that
 “ I had the power of flying over that im-
 “ mensity of space which the sun encir-
 “ cles in his diurnal course ! The first
 “ object that fixed my attention would
 “ be the delightful mansion of my father.
 “ There I should behold those beloved
 “ haunts so dear to my remembrance,
 “ where in the first dawn of ripening age,
 “ and under the auspices of my honour-
 “ ed mother, my chaste love was crown-
 “ ed by a happy marriage. Where my
 “ presence alone was sufficient to enliven
 “ the assembly ; where I yielded to none
 “ in the attractions of youthful charms ;
 “ where *gracefully veiled*, and my head
 “ profusely adorned with jewels, I was
 “ called forth to dispute the prize of
 “ beauty.”

Hermione,

* *Et crines festina ligat, peplumque fluentem
 allevat.* Claud. Epith. Honor.

† Act. 4.

Hermione, the daughter of Helen, being acquainted with the disappearance of her mother, whom the impious son of Priam ravished from her family; in extremity of grief begins to tear the hair from off her head, and to rend the veil of golden tissue which covered her face*.

The veil worn by the Greek ladies is generally of muslin, bordered with gold. That of the servants or common people of a coarser sort of plain muslin. It is always white; such as the monuments of old represent the veils of Hermione and Helen†.

The veil was formerly an ornament of the divinities. The graces wore them. Witness the figures which remain of *Bupalus*, Apelles, and Pythagoras, of Samos ‡. Pausanias was astonished that

F 2

the

* *Aureum quoque rupet capitis tegmen.*

Colut. Rapt. Hel. l. 1. v. 381.

† Monum. Antich. c. 25. l. 66.

‡ Massieu's Dissertation on the Graces.

Mem. de l'Ac. des Inscript. &c.

the artists of his time should ever omit this appendage of the fair sex.

Laodice, the daughter of *Agapenor* sent to Tegea in Arcadia, a veil destined for *Minerva Alea*; the inscription signified, that it was to obtain favor for the Tegeans her countrymen*.

At Lacedemon, there was a temple dedicated to *Morpho* or *Venus*†, and here the goddess appeared veiled‡.

Euripides often mentions the veil of the Greeks. *Hermione*, in *Andromache* says, *The wind has stript off the veil from my head.* And *Thetis*, in the *Suppliants*, *Why, my mother, do you cover your eyes with your veil, and let fall those tears?* But the poet distinguishes the veil of the slaves, which at present is much longer than the rest. The female slaves designed for sale, are marked by this distinction||.

I was conducted, says *Andromache*, *from my husband's bed upon the strand, my face covered with the veil of a captive.*

Anciently

* Paus. v. 2.

† Id. v. 1.

‡ The Greeks called beauty *μορφή*.

|| *Δουλοσηνὰν εὐγίην ἀμφιβαλῶσα κορὰ*, sc. 1.

O N G R E E C E T O I

Anciently they shaved the head of their female slaves, that they might be more easily known.

Thus in the famous piece of Polygnotus, the painter of Delphos, Ethra, mother of Theseus, and a captive at Troy, appears with her head shaved; Demophoon, her grandson, being represented in a studious posture, as if meditating the means of procuring her liberty. The distinction of the razor was deemed the least becoming. We see in the before-mentioned piece, that Andromache, and Nedeficaste, a natural daughter of Priam, are both represented with the face veiled. *

Perhaps the Greek women formerly, as now, covered the face entirely with the veil, when they chose to conceal themselves. I cannot otherwise explain what Aulus Gellius says concerning Euclid.

“ The philosopher Taurus, who taught
 “ the doctrine of Plato, to excite his
 “ disciples to the love of study, used
 F 3 “ often

* Paus. v. 2. p. 374.

“ often to entertain them with the following anecdote.”

“ The Athenians being at war with
“ the Megarians, published a decree, forbidding any intercourse with the citizens of the latter, within the walls of Athens, on pain of capital punishment. Euclid who was a citizen of Megaria, used, before this rigorous decree took place, constantly to attend the lessons of Socrates. To continue his studies at Athens, he had recourse to the following stratagem. Having procured a woman’s long habit, with a colored cloak, and covered his head with a veil; thus disguised, he left Megaria at the close of day, and came safely to Socrates, with whom he remained several hours every evening to hear his discourses. Early in the morning, covered with the same veil, he traversed the city, and returned home. At present, says Taurus, it seems that things are strangely reversed. The master is often obliged to seek the scholar at his own house, in order to
“ awake

“awake him, and bring him to his stu-
 “dies.” *

The modern Greeks wear also a sort of scarf about the neck, which occasionally goes over the head, and serves to screen it from the wind and rain.

The son of king Antigonus, having presented his father with the head of the king of Epirus; that prince, says Valerius Maximus, immediately covered it with a veil, which the Macedonians usually wear, and caused it to be interred ‡

F 4 in

* Aul. Gell. l. 7. cap. 10.

‡ At Negroni there is the head of a young man dressed in a Phrygian cap, from the hinder part of which descends a sort of veil, that envelops the fore part of the neck, and covers the chin, and under lip, in the same manner as the veil of that bronze figure, so well known by the curious; with this difference, that the mouth of the latter is open. The first of these two heads will serve to explain what Virgil says of Paris,

Mæoniâ mentum mitrâ crinemque madentem

Subnixus. Æn. l. 4. v. 216.

Hist. de l'art. v. 2. p. 251.

in the most honourable manner. *

The

This figure exactly resembles a Greek in the winter, with his cap and woollen veil about his neck ; sometimes the Greeks put the veil uppermost, but it falls in the same manner about the neck and chin. At other times they bring it round again, and tie it behind, still covering the mouth as before ; but it is so contrived, that they can conveniently lower it when they have occasion to speak.

* It will be necessary to read attentively the following lines of Virgil :

Et nunc illo Paris cum semiviro comitatu,
Mæomiâ mentum mitrâ crinemque madentem
Subnixus, rapto potitur.

The above words were what king Iarbas said of Æneas when he was at Carthage. I am apt to think this passage has been greatly misunderstood. The head-dress there mentioned is described a Lydian cap, tied under the chin by a ribband. Iarbas being the rival of Æneas, and jealous of his superior influence over the affections of Dido, meant to burlesque not only the ridiculous method of his dress, but also the delicacy and effeminacy of wearing in that warm climate a scarf about
his

The women have the same kind of scarf, but of a finer stuff than that of the men. They also use them against the inclemency of the weather.

When a Greek lady comes into her friend's house to visit, or into any other place, if she takes off her veil it is a sign she intends to make some stay. I find the same custom in an age less remote than that of which I have been speaking.

The women and girls of *Comnene's* having taken refuge in a church, the wife of Isaac who was the first that entered it, the instant they had opened the door took off her veil; and said to the deputies of the emperor, *Our mistress may leave the place*

F 5

if

his neck like the women, which supported his chip, and confined the hair, that was always humid with sweat, and perfumed with essences.

This veil brings to my remembrance that of Agamemnon in the famous painting of Timanthes. To let such a convenient opportunity like the present pass without mentioning it, would have been a diminution of the painter's

*if she thinks proper, but for our parts we are resolved to remain here. **

I promised you, every circumstance relating to the Greek veil, which my course of reading had furnished me with. I am afraid you will find that I have but too rigorously observed my promise. Believe me

I am, Sir, Yours, &c.

painter's merit, which he has so well employed in the execution. It would have been singular indeed, if that great artist, to express the most extatic grief, had put such a veil on the head of Agamemnon, as that prince never could have worn at any time; and which indeed was peculiar to the female sex. The ancients were as exact in their customs, as faithful imitators of nature:

• Hist. of the Emp. Alexis by A Comn.

LETTER

LETTER VIII.

National character of the Greeks. Conversations, vivacity, expressions, proverbs. Nobility.

S I R,

IN order to vary the subject of my letters, and to avoid tiring you with a repetition of those articles which relate to dress and ornament, I shall anticipate your complaints, and come at once to the national character, of the modern Greeks. As this character is more eminently displayed in conversation, than on any other occasion whatsoever, I think it necessary to give you the fullest information on that head; by which you will easily perceive that the native fire of this people is not yet extinguished;

extinguished ; that fire which shone with such distinguished brightness in the works of the ancients. You will find the same ardency of imagination which creates, which vivifies the object, and gives force to every expression ; which has multiplied the gods, of that tissue of brilliant fables the pagan mythology ; the same force of conception which so wonderfully abounded amongst the ancient Greeks, and as many of their errors. Vivacity, sprightly sallies, copiousness, energy, warmth, fluency of speech, obstinacy in dispute, factious restless spirits, easily inflamed, and as easily appeased ; are qualities equally common to the modern Greeks. You who are so well acquainted with the national spirit of us Marseillians will doubtless say : *In that respect ye too are Athenians.** It is a truth too evident to be denied, but we have at least the merit of acknowledging our defects. In general we resemble, our forefathers, rather inconsiderate than abandoned. Fickle, lively, romantic, inattentive, and credulous. Thus
we

* Fontaine's Fables.

we pass with rapidity from admiration to censure, from enjoyment to indifference. We engage with warmth, for or against a proposition, without any motive, reflexion, or interest in the event of it. Envy the disease of this country is no less general to ours. Enemies to thinking and deliberation, we perform a virtuous action indiscriminately with the same gaiety of temper, that we commit a vicious one. Sensible afterwards of an error we are humbled by the recollection of it, afflicted, but rarely corrected by repentance. Equally ready to obey any passion whether it excites to virtue or vice, we become dupes to the first impulse which obtrudes upon the senses, and as it were instantly enslaves them. But on the other hand it must be confessed there are among us warm and sincere friends, and many qualities that do honour to society; generosity, frankness, bravery, the talents of the mind, uncommon activity, patriotism, to a degree capable of producing the noblest effects, if properly put in action, and lastly that love towards our prince, which characterises

characterises the nation in general, to a degree of enthusiasm ; it may be called our reigning passion. Excuse, Sir, this short digression. In publishing the defects of the Greeks and Marseillians, I could not reconcile it to my conscience to suppress the list of their good qualities.

I return to the Greeks. Observe them in discourse ; by their gestures, and tone of voice ; you would imagine they were engaged in a warm dispute. Not at all——it is the natural vivacity of this people, which animates them in relating the most simple events, renders them quick, to interrupt the speaker, and brings the objects of their story present to the view. The girls are particularly remarkable for exaggerating every thing they represent. Tropes, images, comparisons, figures are as familiar to their discourses, as are the oaths with which they corroborate and attest their relations, (of which I shall speak to you in the sequel.) Perhaps you might not be displeased with a specimen of their oratorical powers. * A girl runs into her mother's apartment, out of
breath,

breath, "Mother, mother, look this way,
" see what a storm. Oh! heaven, suc-
" cour us! They say *Zaphiri's* * great
" boat has perished, I thought I saw it,
" as from our kiosk. Yes that fine boat,
" with its great sail, I swear by my eyes,
" is gone to the bottom; poor *paramana*
" too †, with the sweet babes she was
" bringing from Calki, all are lost. —
" When the gaping sea opened to de-
" vour her, how affectingly would she
" embrace her children? my dear little
" ones, we must perish, it is I, wretched
" mother, who have rushed with you
" into ruin, I who ventured you on such
" a boisterous element, not foreseeing
" this horrible tempest. Unhappy wo-
" man! rash *Zaphiri*, who neither knows
" nor fears any danger! It is thou wick-
" ed man, art the cause of our misfor-
" tunes, and deservedly sharest in it."

" What

* A Greek waterman, also a proper name.

† Nurse.

“What says my child? what do I
 “hear? — she is coming — Oh madam,
 “madam! the paramana — run, run to
 “meet the paramana. Look she has es-
 “caped the danger. The briny water
 “streaming down her cloaths, it gushes
 “from her mouth. She gave herself
 “over for lost. How great the joy I
 “feel at once more embracing her! I
 “am distracted with joy. The prayers
 “I offered to heaven were uttered with
 “such a fervent and sincere heart, that I
 “have saved her.”

Another coming to the village where in
 the fine weather they are assembled.

“What, Lucia, asleep, and all the
 “world dancing in the meadow? We
 “have music too: Stamati plays on the
 “lyre. Zoé leads the jocund band; and
 “all the mothers delighted with the per-
 “formance have taken them seats under
 “the great poplar tree. Come then, my
 “dear, and do not let the haughty Zoé
 “arrogantly boast; I was queen of the
 “dance; I led the set; I alone engrossed
 “the

“ the applause of the spectators; there
 “ I shone with superior lustre at the head
 “ of all the village. I swear by your
 “ eyes she will not only say all this, but
 “ will say it without adding: *because*
 “ *Lucia was not there.* Quickly then let
 “ me help you on with that rose-colored
 “ robe, which becomes you so well, this
 “ cluster of lilies you shall wear on your
 “ head. Make haste, my dear, I hear
 “ the lyre. Run, run, Lucia. The mo-
 “ ment Zoé sees you, the roses of her
 “ cheeks, and that show of beauty, which
 “ dancing and her own consciousness of
 “ superiority have given her will vanish,
 “ at your arrival spite and envy will seize
 “ her, and instead of color and beauty,
 “ which now light up her features, paleness
 “ and deformity will appear.”

I repeat; and faithfully translate what
 I have heard and well remember.

Demosthenes used to declaim on the
 sea shore, during the roaring of the sea, in
 order to render his voice more sonorous.
 To acquire a natural strain of eloquence,
 he

he studied the energetic language of the passions among the people, the genuine and lively method of expressing the emotions of the soul. To speak to men with persuasive powers, it is necessary to mix with them, to study, to practise, and borrow their tones, manner and inflexions. Thus according to a French poet, who sometimes paints nature justly,

L'amiable Deité qu'on adore à Cythere
Du berger Adonis se faisoit la bergere*.

Perhaps you may think me half a Greek before my return. It is certain a man catches insensibly the manners of any people by residing a length of time in their country, and as it were becomes one of them. I already speak their language, and the language of any nation you know is a true thermometer, of its rise or declension. It advances towards perfection and is enriched in proportion as the people who speak it become enlightened, polished and instructed; on the other hand
it

* Premiere Eclogue de Segrait.

it is weakened, altered and corrupted, while by a decay however gradual in its approach, the people fall into a state of misery and ignorance. It is with difficulty a few favoured men, preserve the language of their ancestors, that precious deposit, in its pristine purity. The language of the modern Greeks is a sorrowful instance of the foregoing observation, notwithstanding it has borrowed fewer words from the Romans and Italians than the latter have borrowed from the Greeks. A language disfigured in appearance, and that often too by the adoption of Turkish expressions, which cannot be avoided, yet preserving all the depth, richness and harmony of the ancient Greek. The verbs of the modern Greek, are more easily conjugated than those of the ancients, being curtailed of the aorists; the use of the dual number is also discontinued. There is a very excellent grammar by the reverend father Paris, a capuchin friar, and you will find at the conclusion of Spon's Travels, a vocabulary, containing the words in most general use. The first part of a Greek education is to learn

learn

learn to read and understand the language literally, and speak it with facility; there is much more softness in their pronunciation than in ours.

It is impossible to attain to any degree of perfection in the vulgar Greek tongue, without being well acquainted with fables and poetical proverbs. The Greeks are very sententious. They are also much addicted to the use of tales, and common sayings. Proverbial expressions are the appendage of every language, and never leave it while any traces of the original remain. Notwithstanding all polished nations, have the same principles fixed by proverbs which are occasionally repeated, yet they have universally a different method of expressing them.

It has been remarked of the ancient Greeks that they never used a proverb without adding, *As the sage has said*. Thus in Theocritus, *You have seen the wolf, says the sage**.

A com-

* Αὐτὸν εἶδεις, ὡς σοφὸς εἶπεν. Idil. 14.

A commentator of this poet tells us that they place all their proverbs to the account of philosophy. The observation is just. The philosophers were men who made the study of practical morality, the chief employment of their lives; and very wisely inculcated their doctrines by certain maxims, which being more easily impressed on the memory, might the better serve mankind in the regulation of their conduct. The works of Epictetus are a particular instance of it. Listen to the moderns, you would imagine you heard the language of the ancient Greeks.

“ My son, says a father to his child, in
 “ my presence, Be not discouraged, nor
 “ impatient, because success does not fol-
 “ low immediately according to your ex-
 “ pectations. It is true you have been
 “ unfortunate, but perseverance surmounts
 “ all obstacles. Remember what the sage
 “ has said, *He planted a vine in its proper*
 “ *season, and in process of time the sour juice*
 “ *of the grapes became mild as honey* *.”

These

* The Turks have adopted this proverb into their language, they say: *Sabré ilem kou-ronk*

These sentences are also in rhyme, which is a species of poetry the Greeks have borrowed from the Italians. Their love-songs, are also in rhyme.

But how shall I describe the language of love, such as it is, to be found amongst our Greeks? That fury, that delirium, with which the devotees of love are here transported, exceeds any thing I have ever met with. No language that I know of, is capable of furnishing the same variety of significant terms lavished by them upon their mistresses. It is very common to see them commit the most extravagant actions to demonstrate their passion for the

~~rock~~ *khalva olour*. With patience verjuice will become mild as *khalva*, a sort of preserve made by honey.

M. de Vergennes, ambassador to the Grand Signior, who was perfectly well acquainted with the Turks and ministers of the Porte, described the character of the latter in his negotiations, by one single line, which he took from the list of their proverbs. They say, *You must chase the hare with an Arabat*. A sort of waggon drawn by large oxen.

the fair. A lover will pass whole nights under the window of his mistress, string his lyre to sounds the most soft and melting, and accompany them with words the most tender and persuasive, at intervals the furious agitations of his mind will lead him to the most desperate acts; perhaps to inflict very dangerous wounds upon himself, in the arms or other parts of the body, in order afterwards to exhibit the scars to his mistress; as so many glorious marks of his passion for her. By these marks you will trace those lovers who formerly undertook the dangerous journey to Leucate, to end their sorrows in a watery grave. You will recognise that race of men, whose manners present a much juster resemblance of nature than our own (the more a people become civilised the further they recede from it) that race of men whose actions during their days of glory have furnished artists, with more beautiful subjects for the pencil and the pen, than all the world beside, in all ages of time. The orgies of the Bacchanalian rout are now discontinued. We no longer

longer see the followers of the jolly god, ludicrously attired, with tankards in their hands, furiously roaring about the streets, with a noise horrible enough to frighten the beasts of the forest. Nor do we now behold the *Pythiæ* on the tripod, transported by the deity which inspired them; but we see widows bathed in tears, striking their breasts, tearing their dishevelled hair, until the whole country re-echoes with the cries of woe, and exhibits a scene of sorrow and lamentation.—You will frequently be a spectator of filial piety; children embracing the knees of their parents, respectfully kissing their hands, and imploring their paternal benediction; scenes not to be met with any where but among the Patriarchs. We who call ourselves a civilised and refined nation! How cold and superficial our behaviour in comparison with this people! We are indeed fashioned and new formed by the force of art, but nature has deserted us. We consider the pathetic simplicity of the ancient customs, as
carrying

carrying an air of foolish good-nature, and insipidity, and it disgusts us accordingly, notwithstanding which the love of truth, and innocence still attracts our regard, when it appears in agreeable colors before us; it then forces our attention in spite of ourselves.

I shall finish this letter, with a short account of the Greek nobility. A Greek gentleman is without doubt, the most haughty and conceited being in the universe. Those men who by their birth or fortune hold the first rank among the Greeks are called kings, as the women who excel in beauty are denominated queens.

The kings of ancient Greece were so numerous, inconsiderable, and vain, that during the reign of the emperors, the nobility might well stile themselves kings, which title, they accordingly assumed, and it remains with them to this day. Anciently the same appellation was given to the powerful and rich, Horace calls them

the sovereigns of the earth*. Terence in conformity to the Greek custom, gives to all the ladies of a certain rank the name of queens, *reginae* †. Horace in another place says that money is the sovereign power that gives rank, beauty ‡, &c.

“ Notwithstanding your rank, and fortune, says Martial to Maximus, we are but equal. I sup with you, you supped with somebody last night. I come to pay my court to you in the morning. You have already done the same to another. I attend you as my patron and king, you are seen in the suite of another. It is enough to be a client without being the proud servant of any man. When a person can be a king and master in his own house, he

* Terrarum dominos. Od. 1. l. 1.

† In Eunuch.

‡ Et genus et formam regina pecunia donat. Ep. 6.

“ he has no occasion for another * master.”

The Greeks always vain and ambitious, give more commonly the title of *arkhondas* and *arkhondiffa*, that is to say of prince and princess to those who are distinguished by their opulence or rank. That word, as you will readily perceive comes from ἀρχων, ἀρχοντις, which signifies a prince. The archons at Athens, succeeded the sovereigns, the second bore the name of king, and that of archon has been since given to the first lords of the emperor's courts. From thence the title of *arkhondas*, is taken up by such among the modern Greeks, as pretend to a superiority over the rest of the people. It is not necessary to inform you that the modern archons, have neither the virtue, nor the authority of the ancients. By virtue I

G 2 mean

* Sum comes ipse tuus, tumidique deambulo regis,

Tu comes alterius : jam sumus ergò pares.

Esse sat est servum ; jam nolo vicarius esse,
Qui rex est, regem, Maxime, non habeat.

Lib. 2. ep. 18.

mean that innate greatness of soul, which qualified them for members of the august body of the Areopagus, the moment they quitted the Gymnasium.

I am, Sir, Yours, &c.

L E T T E R

LETTER IX.

*Girdles, paint, colouring of the eye-brows,
black eyes, the thesiad.*

S I R,

YOU encourage me to proceed by the taste you manifest for my relations. I am extremely flattered that these letters, the fruits of my leisure hours, have been in the least degree entertaining to you, and that the continuance of them is so much desired. In treating on the dress of the women, you thought I had omitted the girdle, paint, and coloring of the eye-brows. By your questions, you have only anticipated what I meant to say on that head.

The girdle in ancient times, as well as the present, was considered by the eastern people as an essential part of dress. David

speaking of the punishment due to an impious man, and a calumniator of his neighbour, adds,

“ He cloathed himself with cursing as
 “ with a raiment. Let it be as the cloke
 “ that he hath upon him, and as the
 “ girdle that he is always girded with-
 “ al.” *

The Greeks wear a girdle like the inhabitants of the east. That of the women which is richer, and more luxuriantly ornamented, is considered as a very important part of dress. There is a particular sort of girdle now worn by the Greek women, which brings to my mind that formerly sacrificed by young women at their marriages. It was a token of the bride's virginity, and after the celebration of the matrimonial rites, hung up in Diana's temple, from whence it was taken down, and carried away by the
 the

* Et induit maledictionem sicut vestimentum, fiat ei sicut vestimentum quo operitur, et sicut *zona* quâ semper præcingitur. *Psalm.* 109 v. 17, & 18.

the bridegroom, as soon as he became legally entitled to it ; that is, when the perfect consummation of the marriage was effected.

Leander, about to celebrate his marriage with Hero, entertains her, and is in his turn entertained with the softest expressions of tenderness and affection. Presently after, adds the poet Musæus,* *Leander loosed her zone.*

Euripides, relating the death of Alceste, takes occasion to mention this interesting article of dress. " At length, throwing herself on the couch, says he,† she views it with eyes suffused in tears, crying out, Oh! nuptial bed, the bed where now I breathe my last, and once a witness of the surrender of my girdle to that dear man for whose sake I leave the world."

Thus in Ovid, Phyllis complaining of the injury she had suffered from Demophoon, says, " Under what fatal auspices was my virginity ravished from me !

G 4

" Alas !

* Mus. v. 270.

† Eurip. Alc. sc. 2.

“ Alas! what baleful influence prevailed
 “ when his treacherous hand bore away
 “ my chaste girdle.” *

Ausonius gives to the *immaculate* Diana,
 a double girdle. †

The embroidered girdle of the Greek ladies, is frequently fastened by a buckle, with diamonds or emeralds, resembling that of Venus, which Homer describes so brilliant, and which was also quilted and embroidered. ‡

You must remember several passages in that poet, where speaking of the women, he always mentions their girdle. ||

Electra, in Sophocles, § exhorts her sister to follow her example, in cutting off

* Cui mea virginitas avibus libata finis-
 tris, Castaque fallaci zona recincta manu.

† Nec *bis cincta* Diana placet, nec nuda
 Cythere. *Epig.* 39.

‡ *Κερόν ἡμάρτα κίτος ἡμάρ* signifies a quilted and embroidered girdle. *Mem. de l'Acad. des Inscript.* Dissert. de M. Burette, on boxing, and the cestus.

|| See the *Monum. Antich.* c. 12. plate 37.

§ Act. 1. sc. 4.

off the curls of her hair, to offer at the tomb of her father, and adds, " Behold
 " my girdle, it is not of great value, but
 " it may serve as a *fillet*."

" Nothing is more ancient among the
 Greeks than the consecrating of the girdle
 at their marriages. Ethra, who dedicated
 a temple to Minerva *Apaturia*, or the *de-*
ceiver, instituted this custom. In the island
 of Sphæria, all the young women, when
 they married, * consecrated their girdles to
 Minerva.† Catullus, in the epithalamium
 he composed for the nuptials of Mene-
 laus and Junia, addresses Hymen in these
 words, " It is for thy sake, Oh! god of
 " marriages, that our virgins cast off
 " their girdles." ‡

The Greeks, and Turks likewise, to
 this day, wear a girdle, in order to fasten
 their purse, into which they put the money
 they receive, or choose to carry about
 G 5 them.

* Γυνὴ βαδοζώνος, ευζώνος, γυναῖκες καλλιοζώναι,
 altè cinctæ, benè cinctæ, pulchrizonæ.

† Paus. v. 1. p. 231.

‡ ——— Tibi virginis
 Zonula solvunt sinus.

them. This custom is so ancient, that speaking of a man who has lost his all, they say he has lost his girdle. *

Gracchus, at his return from being governor of Sardinia, says to his countrymen the Romans, "When I left you to enter upon my government, I carried with me my girdles full of money. Now I am returned with them empty tied." † ‡

Black eyes are by the Greeks preferred to all others. The women still continue the custom of painting the eye-brows, and the hairs of the eyelids of a black color. To accomplish this they make use

* *Ibit eò quò vis, qui zonam perdidit.*

Horat. l. 2. Ep. 2.

† *Quirites, cum Romam profectus sum, Zonas quas plenas argenti extuli; eas ex provinciâ inanes retuli; Illi vini amphoras quas plenas tulerunt, eas argento plenas domum reportaverunt.* *Aul. Gel. l. 15. c. 12.*

‡ You will see a number of paintings where Greek and Roman dresses are described without the girdle. Strange ignorance in the artist!

use of a preparation of antimony, and gall nut. *

Homer delineates a fine girl to be a *beauty with black languishing eyes*. †

Anacreon desires his mistress may be painted with black hair. Bathyllus with black eyes, and eye-brows of the same color. ‡ Such is Lycas described by Horace. ||

The Greeks have an enthusiastic passion for black eyes, insomuch that men frequently take their surnames from thence. Several of my acquaintance bear the name of *Mauromati*, or black eyes. Demetrius Phalerus was famous for handsome black eye-

* De antiquis marmoribus Blasii Caryphili opusc. Ubi de mulieribus quæ nigro stibii pulvere cilia superciliaque tingebant.

† Κερή ἰλιώεις. N. v. 98. vid. Lexic.

‡ See the notes of Fevre on Anacreon, concerning the word *μελαῖνας*.

|| Nigris oculis, nigroque
Crine decorum.

Od. 29.

eye-brows, and called *χαριτοβλίσφαρος*, *having the eyes of the graces.* *

I have already spoken of their painting in describing the toilet of a Greek lady, which is also an ancient custom in this country. Penelope, in Homer, says to Eurynome, that she is at last resolved to see those importunate lovers by whom she was beset. Her confidant approves the resolution, but says, "Go first into the bath, and afterwards with borrowed colours repair the lustre of that beauty which a long course of affliction has tarnished." †

The Greek ladies no longer follow the ancient custom of wearing *Aigrettes* in their hair, because their caps are made to cover the head which is shaved. The other parts of their dress are but little changed. The buskins now in use, and principally the black ones, are exactly the same with those worn by the ancient Greeks,

* Bonami's life of Demetrius of Phaleris.
Mem. des Inscrip.

† Odyss. l. 18.

Greeks, and also by the philosophers of Athens.*

They have a very singular method still in practice among the Thracians and Greeks of Negropont, that of shaving the forepart of the head, and suffering the hair to grow only on the hinder part of it. I could not help fancying myself among the Abantes, who inhabited the island of Eubæa, (now called Negropont) which Homer denominates *Ἰνιοδονομορτας*, or *wearing hair behind*.† Plutarch informs us Theseus cut his hair after the same manner, and says the fashion was afterwards known by the appellation of *the Theseiad*. He adds, that the original design of the Thracians was to prevent the enemy in combat from seizing them by the forepart of the head.‡ Tacitus speaking of the Suevii, a warlike people of Germany, says, they let their hair grow, but afterwards tied it all together, and formed it
into

* Spon's life, v. 2. p. 238.

† Iliad. l. 2.

‡ Plutarch's life of Theseus.

into a knot on the crown of the head, not by way of ornament, or to please the women, but to deprive their enemy of the advantage to fasten upon them in battle.*

The Huns followed the same method, which they also transmitted to the Saracens and Turks. Procopius speaking of the two factions, (the *greens* and the *blues*) which divided the empire, expatiates particularly on the blues, protected by Justinian.

The first change made by this faction, says he, was to cut the hair after a new model. They no longer shaved their beards like the Persians: they cut off the hair from the forepart of the head, and let it grow behind and hang down the back, according to the custom of the Massagetæ. They called this dress after the manner of the Huns.†

“I no longer cut my hair after the Thracian manner,” (says a shepherd in Theocritus’

* Tacit. Ger. 38.

† Hist. Socr. chap. 7.

'Theocritus' pastorals,) * that manner could be no other than the Thesiad, because the shepherd being in affliction, had neglected to cut or shave the hair on his forehead. In order to ascertain this circumstance, reading alone is not sufficient, it is necessary to travel in this country and observe the present method on singular occasions. A shepherd of Belgrade † who no longer tunes his pipe, but suffers his hair to grow negligently on the front, is without doubt a desponding swain, and one who perfectly resembles the shepherd of Theocritus.

I do not think I have omitted any material circumstance relating to the dress of the Greek women. But I ought to observe that this people, flighty as they are, and lovers of novelty, when the change is founded on reason, have notwithstanding, always resisted the absurd caprice and inconstancy of fashion, which so eminently prevail with us. To effect any
change

* Idill. 14.

† A Greek village a few miles from Constantinople.

change in the dress of the Greek women, it was necessary to produce some powerful argument to shew the necessity of it, which will appear from an event that influenced the Athenians to lay aside the use of clasps and pins. This incident well deserves to be related, and cannot be placed more applicably than here.

The Athenians having declared war against the Eginites, on some very frivolous pretext, marched out to attack them. A very bloody engagement ensued, in which the Athenians were so totally defeated, that one man only remained to carry back the intelligence to Athens. This unfortunate man escaped the enemy but to encounter a more wretched fate at home. The women rendered desperate by the loss of their husbands, and fired with indignation, that the sole survivor should dare to appear before them with the dismal relation of his country's disaster, fell upon the man with their pins, and clasps, leaving him dead on the spot. The magistrates of Athens shocked at their cruelty, in order to punish the women with the most flagrant disgrace,

disgrace, made a law to oblige them thenceforward to dress after the mode of the Ionians, thereby depriving them of any advantage from those things, of which they had made such an ill use. Antiently all the Greek women were habited in the Doric fashion. The Eginites taking advantage of the above law, published * one, directing their women to wear clasps and pins, of a much greater length than before. They were in this joined by the Argonauts, who made a law to the same purpose, which Herodotus tells us was observed in his time. Surely no part of the history of this people can be uninteresting to the curious enquirer, when even the dimensions of a pin, by the circumstances attending it, becomes a subject of importance.

I am, Sir, Yours, &c.

* Herod. l. 5.

LETTER

LETTER X.

Feasts, ordinary repasts. Convivial meetings, songs, &c.

S I R,

THE Greeks have ever been a people devoted to festivals. The greatest solemnities of religion are but so many occasions of public rejoicing, and they celebrate them accordingly with all the splendor of temporal festivity. On these occasions their piety is not so conspicuous as their attachment to sublunary joys. Again, if the solemnity is to be celebrated in the country, the greater their satisfaction. Nobody neglects to attend it, every one is engaged at play, in feasting, or in dancing, and what adds to their felicity, the women have a privilege at those times to appear with less restraint.

The

The young men of Greece who are of a very amorous complexion, plainly discover that the sacrifice they are about to make to the gods, engages but little of their attention* ; to explore the beauty of the young women, and to shew themselves to advantage is evidently the prevailing consideration in their minds. In speaking hereafter on the article of religion, I shall give you some account of their fountains, consecrated by devotion, and the miracles attributed to them by the Greeks. At present you are to expect nothing but a description of the Greek repasts and of a rural feast where Bacchus still presides, in which you will have an account of their instruments, songs, &c. their dances will form a separate article.

In the time of S. John Chrysostom †, the antient Greeks had for occasions of magnificence, tables surrounded with a border

* Mus. Le. & Hero. v. 53.

† Extracts from the works of St. John Chrysostom, by D. B. Montfaucon.

border of massy silver, and in the shape of a C. Such at present is the form of their tables in Greece, but they are now no longer ornamented with silver, and have cushions placed round for seats. Conversation has no charms for them at table. Their sole delight at that time, consists, in a quick dispatch of what is set before them; often to great excess. The ancient Greek term for a repast was *συνωδειον*, *compotatio*, signifying an assembly of persons eating and drinking together: an idea very different from what the Romans conceived of those entertainments; such a meeting with them was called *convivium*: or a circle of persons united in one party at table, in order to entertain each other agreeably.

The Romans have ever been accounted a more sober people than the Greeks. Cicero has not neglected to make this distinction, in speaking of convivial meetings, where he delighted to promote the joy and vivacity of his associates. He very much approved and recommended the sprightly banquet.

“ The

“ The supreme enjoyment of life (says
 “ he in a letter to Papirius Pætus) is, in
 “ my idea, to be able to pass our convivial
 “ hours with worthy men of a facetious
 “ disposition by whom we are esteemed. I
 “ would not be understood to mean the
 “ sensual pleasure of the table, but that har-
 “ mony of mind, and freedom of sentiment
 “ which arises from an assembly of famili-
 “ ar friends. These only, can form the
 “ pleasures of the repast. Accordingly we
 “ Romans, in giving to our feasts a name
 “ which signifies the act of living together,
 “ have certainly described it much better
 “ than the Greeks, who in their denomina-
 “ tion though of one word, express simply
 “ the act of eating and drinking without
 “ any allusion whatever to society.”

Cicero in another letter to the same
 person, after having given a ludicrous de-
 scription of a meeting at the house of Vo-
 lumnus Eutrapelus, adds, This is not all.
 Next to Eutrapelus, sat Cytheris. *What*
Cicero, the admiration of the Greeks, Cicero
in such company ! To say the truth I did
not expect to meet with such good compa-
ny.

ny. But graver philosophers have done as bad. The sage Aristippus, a disciple of Socrates, remained unmoved at the reproaches which were thrown upon him for his attachment to Lais; and only answered——*I keep her; am not kept by her.* *

The Greeks still drink to great excess at their repasts, their festivals seldom finish until the guests are unable to proceed. The Romans when they used any excess of that kind, called it *pergræcari*, † i. e. to drink after the manner of the Greeks. †

In

* *Audi reliqua: infra Eutrapelum Cytheris accubuit. In eo igitur, inquis convivio Cicero ille, quem ad spectabant cujus ab os Graii ora obvertebant sua? Non me Hercule suspicatus sum illam affore. Sed tamen ne Aristippus quidem ille Socraticus erubuit quum esset objectum habere eum Laida: Habeo, inquit, non habeor a Laide.* Ep. 26. l. 9.

† Græco more bibere.

‡ The Spartans, on the other hand, said that Cleomenes learned to drink of the Scythians, and when they had a mind for a debauch of drinking they called it to Scythianize.

In ancient Greece, the lovers of wine, like those of the present age, challenged each other to trials of drinking. When Alexander conducted his forces into Persia, they abandoned themselves to the greatest excess in company with the natives, who were renowned for their abilities in supporting the most unbounded potations. *

They always drink their wine unmixed (says a traveller) and when in company, the goblet and the toast go round together. †

The custom of singing at table is also very ancient with the Greeks. Each in his turn drinks to the health of his mistress, and generally repeats it in conformity to the number of letters contained in her name. Theocritus in his fourteenth Idyll gives the description of a rural feast, which is the exact representation of a modern repast. ‡

Those

* Quint. Curt. l. 5.

† Spon, t. 2. p. 356.

‡ Idyl. 14.

Those entertainments which are given in the country, they call *ἐσθόμηναι*, * relaxations of the mind, to which they join the amusements of playing and dancing: A table being provided according to the number of guests resembling an II. The most distinguished persons place themselves at bottom, and are immediately joined by the master of the feast, who instantly fills a measure to the health of his friends, who pledge him respectively in their turn. - Lambs stuffed and baked with the skin drawn on, are served up, and are the principal dishes you meet with. Pitchers of wine go round in pretty quick succession. The guests grow warm, and presently enter the buffoon comedians. Songs set to slow, grave tunes, corresponding with the words, usher in their sports; the music presently becomes more sprightly; and freedom of sentiment goes round. Some seize the lyre, while others rise to dance. They generally begin first the *μονόχωρος*, and the *διχῶρος*, that is to say a dance

* Or *Εσθόμια*.

dance performed by one and two persons. This dance being brisk and performed with a bounding step, resembles very much the ridagoon, which indeed appears to be of Greek origin. They then proceed in irregular figures which cannot well be described, until the whole ends in a general confusion.

Honey is in very great estimation with the Greeks. That gathered on mount Hymettus, was anciently consecrated to the use of religious festivals. It is now much coveted by them, even in the state in which it is taken from the hive.*

Olives, which Greece, and the country about Athens, in particular, furnish in great abundance, are much in request with this people. † They give the same name to pickled olives as the ancients, *Colymbades*. Cakes of meal, also, form a part of the Greek feast, and are in great request with them. ‡ Your acquaintance

VOL. I.

H

with

* *Histoire des Ab.* t. 2. p. 124.

† *Spon.* t. 2. p. 253.

‡ *Odyss.* l. 7. v. 103. l. 18. v. 559. l. 8.

with Homer must bring to your mind, that in his time they were always prepared by the women. It is the same now. On the eve of Easter, and other great festivals, those cakes are always sent by the Greeks as presents to each other.

The ancient custom of eating their corn parched or roasted, which must necessarily have preceded the present method of bruising or grinding it, is an art for which we are indebted to Myles son of Lelex, first king of Laconia, from whom the island of Milo derived its name, still subsists. In Greece, Turkish corn in the grain, and chick pease, boiled, are a very general food.

It is among the common people I always look for ancient manners. Those refine but little, and are ever tenacious of the traditions handed down to them by their forefathers, and are so much attached to their customs, that they bear with them the force of so many laws. I find in the repasts of the modern Greeks, not only the ancient excess, and simplicity of behaviour, but also those festal crowns, which
paint

paint in such lively colors the heartfelt joy of the jocund travellers. Lovers also ornament their heads with crowns of flowers, and make garlands of them; which they afterwards hang in wreaths and various festoons, over the doors of their mistresses.

I have already told you that the women, particularly the young and unmarried, set off their head-dress with natural flowers. The beaux, who aim at gallantry and desire to singularize themselves before their mistresses by their dress, copy their example.*

Horace, says Mad. Dacier,† in his poems had an eye to this custom which subsisted among the Greeks, and with whom, the time of lovers wearing such sort of crowns was exactly co-eval with the dura-

H 2 tion

* P. 126. Homer calls Venus ἀφροδίτη ἱερὰ καὶ κορυμβοφόρος *pulchre coronata*. Odyss. l. 2. v. 67. It was from that crown the fashion of the women's head dresses was first derived, according to Eustathius.

† Remarks on the 25th ode of the first book.

tion of their passion. At the expiration of which, according to the manner it terminated, they either tore in pieces, or consecrated those crowns. Horace is not satisfied with saying that the lovers of Lydia threw away their crowns, but adds that they dedicated them to Hebrus, the companion of winter.* I have seen this Hebrus in the month of May, and notwithstanding the epithet which Horace has thought proper to bestow on it, should rather have supposed it the companion of spring. There is nothing furious or rapid in its course even during the winter, and in the fine seasons, nothing can be more delightful than the banks of the Hebrus.

When a Greek crowns himself with flowers it denotes that he carries the livery of love, or that he is engaged in a festive debauch.

Such was the crown worn by that young rake of Athens named Polemon, of whom a pleasant adventure is related by

* Hyemis sodali.

by Diogenes Laertius. Sallying forth one day after a debauch, and hot with the juice of the grape, he stumbled unexpectedly into the school of Xenocrates. His dress, though very ill suited to the taste of a philosophic academy, for he was crowned with flowers perfumed with essences, and tricked out with all the airs of foppery, was nevertheless no impediment to him in his mixing with an assembly so ill suited to such a character. Taking a seat in the midst of the philosophers, he began to interrupt the order of their school by ill-timed questions, and ridiculous observations. Xenocrates without any alteration of features or manner, changed the subject he was then treating upon, and turned all his eloquence into an attack upon the follies of intemperance. The force of his oratory, had such an instantaneous effect on the young libertine, that his reason immediately returned to him. He tore the crown from his head, and threw it on the ground, at the feet of Xenocrates; stung with a sense of shame and remorse, for the idecency of his situation and the

immorality of his conduct he was unable to bear the view of those about him; but wrapping himself up in his cloak, at once concealed his folly and himself. Converted by the lessons of the sage to the love of philosophy, he soon became one of his most assiduous disciples. *

Athenæus informs us † that anciently the gallants, decorated the doors of the fair they admired with flowers; in the same manner in which the doors of their temples were adorned. It is undoubtedly from thence the modern Greeks derive the custom of crowning the doors of their own, and their mistresses houses, annually, on the first of May. On that day the young men present themselves before the doors of their favorite ladies, walking to and fro, endeavouring to draw them to the windows at least by songs and instruments.—The gallants in the time of Horace manifested their attachment
and

* Val. Max. l. 6.

† L. 15. p. 669, 670.

and respect to the fair by the same method.

On those occasions, the young men even addressed the houses where the fair resided in terms the most plaintive, and moving. Sometimes, in cases of obdurate treatment, when urged to desperation, they have not refrained from bursting open her doors. But other lovers, more patient under their sufferings, quietly contented themselves with laying down at the threshold of the door, which continued shut on purpose for their preclusion.

Hear what Tibullus says, "He invokes the gods that the blustering winds, that thunderbolts and lightning would all unite their force to beat open the door of his inexorable. In the same breath he beseeches the fair to open it, for his admission, and for him only, and that without noise; most submissively imploring her pardon for any expressions

H 4

* *Lenes sub noctem susurri.
Compositâ repetuntur horâ.*

sions of rage and resentment he had uttered during his delirium, and which he fervently prays might recoil upon the author. What egregious fools love makes of its votaries! *

Longpierre, who translated several of the Greek poets, with learned notes of his own, has given us the following translation of a very pretty epigram on festal crowns, from the 7th book of the Anthology.

De Rhodope l'orgueil égale la beauté,
Et quand je la salue avec timidité,
La superbe pour prix du feu qui me transporte,
Fait, en me saluant, éclater sa fierté.

De

* Janua difficilis dominæ, te verberet imber,
Te Jovis imperio fulmina missa petant.
Janua jam pateas uni mihi, victa querelis;
Neu furtim verso cardine aperta sonas.
Et mala si qua tibi dixit dementia nostra,
Ignoscas: capiti sint, precor, illa meo.
Te meminisse decet quæ plurima voce peregi
Supplice, cum possi florea ferta darem.

Tib. l. i. El. 2.

De couronnes de fleurs, j'orne avec soin sa
porte ;

L'ingrate s'irrite, et, pour prix,

Aux pieds les foule avec mépris.

Orides sans pitié, veieilleſſe inexorable !

Hatez-vous, accourez, précipitez vos pas,

Venez ravager tant d'appas ;

Venez fléchir Rhodope, et la rendre trait-
able. *

Seeing the doors of the Greeks on the first of May profusely ornamented with flowers, would certainly recal to your mind, the many descriptions of that custom which you have met with in the Greek and Latin poets. I shall not give any account of the ceremonies used by the Greeks at nuptials and funerals until I come to a particular relation of those articles.

I have already remarked that the repasts of this people, let them be ever so little animated, never finish without their singing a catch, or some little song of an

H 5 epigramatic

* Trad. de quelques Id. de Theocrite. p.

epigrammatic turn, like those of the ancient Greeks. Though M. Morin, member of the academy of inscriptions, has given us a very just idea of the state of music among the modern Greeks, he is mistaken greatly in his account of their poetry. He says, that for many ages past there have been no poets in this country. * I can assure him Greece has still her Anacreons and her Muses. A Greek musician being condemned to death by Amurath the IVth. addressed the emperor in strains so moving, accompanied with melody so persuasive, that he melted to compassion the mind of the prince, and on the spot obtained his pardon. †

A musician of Cyprus, in his way to the Black Sea, being seated on the poop of his vessel, playing on his lyre, as he passed under the windows of a palace belonging to the famous Visir Ibrahim Pacha,

* Dissertation sur les Cignes. Mem. de l'Academie des Inscriptions.

† Hist. de l'Emp. Ott. par Cantimir. t. 3. p. 97, & 101.

cha, who afterwards lost his life in the revolution of Patrona; the sultana, wife of the visir, was so charmed with the harmony he drew from the instrument, that she commanded him to be brought ashore, and made him play in her presence.

The Grecian lyre of those days resembles that of Orpheus, according to the description given of it by Virgil. Sometimes they strike it with their fingers, at other times with a bow. *

The lyre has always been a favorite instrument of the Greeks. Themistocles being reproached with the roughness of his manners, and the little care that had been taken of his education, agreed he knew not how to touch the lyre, but that he knew how to make a little city a great one.

The

* Obloquitur numeris septem discrimina
voca,

Jamque eadem digitis, jam pectine pulsat
eburno.

Æneid. 1. 6.

The lyre and guitar are still the principal instruments among the Greeks. The shepherd is equally ready with his bagpipe, his flute, or his lyre. The Greeks accompany with their voice, repeating airs which the Italians have taught them, and which they are very fond of performing. Pliny the younger, in one of his letters, giving a friend an account of his poetical amusements, esteems himself happy in being able to make hendecasyllabon verses, adding at the same time, "They read, transcribe, and sing them. These verses have also created in the Greeks an affection for our language. In repeating they join them to the music of their lyres and guitars." *

You are well acquainted with the songs of the ancients. I shall mention one, the produce of an age less remote than that of Anacreon, in the ballad stile, and another of a more modern date, which I
I have

* A Græcis quoque quos latinè hujus libelli amor docuit, nunc cytharâ, nunc lyrâ personatur. *Epist.* 4. l. 7.

have selected in order to translate. From these I shall leave you to judge, what the Greeks have lost in this particular.

The emperor Alexis having defeated the Scythians in a battle fought on the 29th of April, his daughter, the recorder of his heroic actions, always fired by relations of her father's glory and conquests, delivers this event in terms strongly impressed with filial tenderness, and exultation at his success. She says, the Greeks at Constantinople testified their joy on occasion of this victory, by a song, * of which the purport was, " That the
" Scythians

* The Philistines said: This hero with whom you would brave us, is it not David, whom a song of the Israelitish women has embroiled with his king? The women sung in the most public manner, even in the choir, that *Saul had killed his thousands, but David his ten thousands, Nonne iste David, cui cantabant in choris, dicentes; Percussit Saul in millibus suis, et David in decem millibus suis. Book of kings, c. 29. v. 5-*

“ Scythians wanted but one day of seeing:
“ the 1st of May.” *

The other more modern, and on a softer occasion, is a song made upon a fair Greek, my neighbour, and forms an acrostic, importing the name of the lady. I here present you the original, and a translation. It is literally rendered, except that the extravagance of some of the hyperboles is a little reduced.

ΑΚΡΟΣΤΙΧΟΝ ΕΙΣ ΤΡΑΓΟΥΔΙ.

Φ-ως τῷ ἡλίῳ ἐκλαμπερον, λάμψις ὡραιότατη,
Ρ-ίξε και εἰς τῷ λόγεμου ἀπὸν Καθαρότατη,
Α-πλῶν μαλιώνου τὰς βολαίς ἄκλινα χρυσειν μίαν,
Ν-ά εὖρον εἰς τα πάθημα καμίαν Θεραπείαν;
Τ-ά βασαναμν, ἡ πληγαίς, οἱ πόνοι, τα κακαμν
Ζ-άλεν με διδεν πάντοτε, θρηνῶν τα μαλιάμν.
Ε-λα, ὦ φῶσμι, διξέμε ἔλεος Θεραπείαν
Σ-τά, ἀμείλαμν τὰ κακά μπερὶ παρηγορίαν;

Κ-άμν,

* Hist. de l'emp. Alex. l. 8.

Κ-άμε, ὦ φῶσμεν ἔλεος, καμε εναν (δερμάνι) *
 Ε-ίς, ταίς πληγαίςμε ταίς πολλάίς βαλε ενα βολάνι ?
 Σ-ώνει ἢ απονιαίςου, φθάνει ἢ ασπλαχνία.
 Α-λήμονον ! ἐκάθηκα . . . δεν ειναι αμαρτία ?

*Phos tou heliou eclampron, lampsis oraiotote,
 Rixe ke eis tou legoumou apton katharotata,
 Apton mationsou tais volais aktina chrysen
 mian,*

*Na euro eis ta pathemou camian Therapian ?
 Ta vasanamou, e plegais, oi ponoi, ta cacamou
 Zalen me didoun pantote, threnoun ta matia-
 mou*

*Ela, o phosmou, deixeme eleos, Therapian
 Sta ametramou ta caca micran paregorian ?
 Kame, o phosmou eleos, came enan dermani ;
 Eis tais pligaismou tais pollais vale ena votani ?
 Sonei e aponiasou, phthanei e asplachnia.
 Alemonon ! echatica . . . den einai amartia ?*

ACROSTIC SONG.

“ Thy bright eyes, whose lucid rays
 “ can only be compared to those of the
 “ great

* A Turkish word signifying *aid*, *succour*.

“ great luminary of day ; those eyes alone
“ can ease my woe. Suffer then one
“ glance of them to dart upon me. My
“ grief in vain seeks lasting consolation for
“ its piercing pangs, in torrents of tears.
“ Resplendent light ! let the excess of my
“ sufferings soften the rigor of thy aspect,
“ and at least furnish me with one glim-
“ mering of hope. Oh bright constella-
“ tion, let the voice of misery find access
“ to thy compassionate heart ; I have too
“ long endured the fatal effects of its cru-
“ elty and indifference. Alas ! wretch
“ that I am, I no longer live ; yet surely
“ I do not deserve this death at thy
“ hands.”

Will you now join M. Morin in the opinion that poets are no longer to be found in Greece ; and that a few unmeaning aspirations is all their present stock of wit can furnish ? If the acade-
mist had travelled in this country, he would have been convinced that the Greeks, though galled with the yoke of a foreign power, had not, like the Jews.
in

in captivity, hung their harps upon the willows. * They do not sing like Sappho and Anacreon, but still they sing.

I am, Sir, Yours, &c.

* Dissertation sur les cygnes. Mem. de l'Academie des Inscriptions.

LETTER

LETTER XI.

*Religion of the Greeks, superstition, omens,
dreams, pronunciation.*

S I R,

HOW shall I describe to you the religion of this people? It is impossible it should not have experienced the same fate with the Greek empire. Like every thing else belonging to them, we find it obscured with the darkest ignorance, and the grossest superstition. The Greek religion has retained no parts of its original institution, except the ceremonies, ornaments and solemnities; which are but just sufficient to serve as signs by which it may be known.

Comment en un plomb vil l'or pur s'est-il changé. *

The

* Rac. Athal.

The religion of a people, conducted by the most illiterate priests, who scarcely know how to read, at best can be only expected to preserve the exterior form and likeness of what it originally was. Thus the glorious light which once shone upon this people, and dissipated the darkness of paganism, and the absurdity of its tenets, is dwindled into a glimmering faint resemblance of its former splendor.

The ignorance of a clergy necessarily includes that of the nation. The gaudy trappings of their priests, the festivals, and ceremonies, with a few ornaments for the monasteries, and altars are all that remain to the poor captive Greeks; indeed the Turks have continued the use of their churches, and beyond these they have no religion. This nation, the parent of Polytheism, fraught with the pagan principles of the ancient Greeks, continued even in the first ages of christianity, to multiply the objects of devotion, tho' they had then the happiness of knowing the true God. Abandoned formerly to the opinions and errors of their philosophers,
they

have found in the gospel, and the christian morality, what philosophy had in vain attempted to unfold in its mistaken systems. Human curiosity, ill satisfied with the lights of faith, which would subdue reason and the pride of mortal judgment, endeavoured to assimilate with christianity the ancient doctrine of the two principles of a good and an evil genius, errors to which the Greeks have been invariably attached. From hence innumerable heresies, and a multitude of sects, have been engendered in the bosom of the Greek church, which still continues (according to the fabulous manner of the natives) to be the nurse of error and falsehood, *Græcia mendax*. The history of the emperors, who since the reign of Constantine, have been oftener occupied in theological disputes, than in the management of the political concerns of the empire, down to the time of the separation between the Greek and Latin churches, may be more properly called the history of commotions and civil wars, on account of religion; which separation was occasioned by the ambition of the patriarch

patriarch Michael Cerularius, under the pontificate of Leo IX. At length, the Greek clergy educated in the principles of ecclesiastic war, and of eternal controversy, was silenced by the last conqueror of Greece. Mahomet II. contented himself with naming a Greek patriarch, in right of his sovereignty, and graciously left the free exercise of religion to this poor undone subdued people, and put an end to those disputes so repugnant to the military fanaticism of the Turks. Mahomet, the prophet, an absolute despot, pretending to inspiration, had no other means of establishing his religion, but by the terror of his arms; he therefore exacted from all men an implicit belief of its tenets. To doubt the orthodoxy of them was sacrilege.

How is it to be expected that the monks and Greek priests, always trembling under the lash of such masters, and having no opportunities to engage in disputes, or inform themselves sufficiently to oppose the inundation of errors both ancient and modern, which have insinuated themselves
into

into their religion, should be able to cultivate the principles of theology and science ?

I will not undertake to lay before you a minute account of the Greek religion ; that would lead me from my plan, and serve only to repeat the accurate relations you will find in the works of Ricaud, Tournefort, and other excellent writers, who have handled this subject in an ample and masterly manner. You may conclude from what I have already said, that the modern Greeks, having no pastors fit to guide them in the duties of religion, have added all the traditions and practices, which credulity and custom could adopt, and that by their attachment to ancient precedents, they have likewise retained innumerable superstitions, of which I shall speak hereafter. In a word, this people are credulous in proportion to their ignorance ; thus you will find them excessively attached to prodigies, auguries, omens and dreams, as they are also constant observers of fasts, and other customs derived from
their

their forefathers. It will be matter of triumph to the pious traveller, to behold Christian churches erected on the ruins of pagan temples; but still greater must his exultation be, to see his Saviour adored in those very places where formerly the worship of heathen images was performed. Such are the transformations of Diana's temple at Ephesus, and that of Hecate, at Chio. *

The Greek religion is now become that of the Russians. The latter towards the end of the tenth century, received a metropolitan into their kingdom, who was sent by the patriarch of Constantinople § to baptize and instruct them. In process of time that patriarch became supreme of the Russian church, but in the year 1667, the Russians shook off their dependance on the Greek hierarchy, without introducing the least innovation in its doctrine. Thus the Greeks and Russians

* Let. 3. v. 1. p. 136.

§ Description of Russia, v. 2. c. 9. p. 5.

frans profess the same religion, and the priests of both nations are habited alike, but these are the only particulars they hold in common with each other.

Austere and frequent fasts, the customs of public prayer, to assemble at church before sun rise, the dread of excommunication, and exclusion from the assembly of the faithful ; in a word the greatest respect for their patriarch, and bishops, are properties which the Greeks have received and inviolably retain, from the primitive Christians.

Let us take a retrospective view of the religious festivals of the ancients : they must readily occur to your remembrance. Such were the *Bacchanalia*, such their attachment to a sacred fountain, or an antiquated forest, when they became the object of their worship and adoration.

“ There is, on the borders of the river
“ Cæritis, says Virgil, a consecrated
grove, it is spacious, furrounded with
“ hills, crowned with thick firs ; and
“ made

“made venerable by the worship of the
 “Pelægians our ancestors.”*

You will frequently find in desert places, and sacred groves, a fountain celebrated for its medicinal virtues, and the miraculous cures performed by it. The discovery of a clear and copious spring, or the finding of a mineral stream, applicable to the disorders of mankind, have doubtless procured its consecration from the gratitude of the benefited persons. The Greeks still have their venerable caverns, and forests, their consecrated waters, which they call *ἁγίασμα* *ἕδατα* *aquæ sanctificatæ, vel expiatoriæ*. They go in crowds on certain days of the year, and drink of them; and those days have the honor of being numbered among their religious festivals. The borders of these fountains are ornamented with little pieces of linen or stuff, as trophies of the virtues

VOL. I.

I

of

* *Est ingens gelidum lucus prope Caritis
 amnem,*

*Religione patrum latè sacer : undiquè colles
 Inclusère cavi, et nigrâ nemus abiete cingunt.*

Æneid. l. 8. v. 596.

of the spring, in having restored so many persons to health. They observe the same method of returning thanks to the saint they chanced to invoke in any calamity or disorder; and if the event proves propitious, an offering is made of a bit of stuff, or some little trinket, which is affixed to the image.

In the same manner at Titanus in Sicily, Pausanias says, the statue of Hygeia, * was obscured by the quantity of little planets, shreds of stuffs, and pieces of silk, sacrificed at her shrine. †

We may therefore conclude this to be a very ancient custom, such also is the present method, we ourselves have adopted, of presenting a votive picture upon certain occasions. You will find a very apposite instance of this in Tibullus' prayer to the goddess Isis. ‡

There

* The goddess of Health.

† V. 1. p. 172.

‡ O dea, nunc succurre mihi; nam posse mederi,

Picta docet templis multa tabella tuis.

Eleg. 3. l. 1.

There were fountains formerly, of which they relate the most wonderful incidents. "You will see at Tanar," says Pausanias, "a fountain, that in appearance has no extraordinary virtue,* but according to the tradition of the country, is endowed with the property of representing the most marvellous things. Formerly those, who looked into it, might discover harbors, and ships riding in them. It never ceased to present the beholders with such kind of objects, until its virtues were lost, through a heedless woman, who washed foul linen in it." Every traveller, who has been at Constantinople, must have seen a fountain near the seven towers, which the Greeks shew as a prodigy, and pretending to discover golden fish in it, cry it up as a miracle.

Ancient history tells us, there were some fountains that had the gift of divination. Such was the *Castalian*. Ammianus

* V. i. p. 317.

nus Marcellinus says, that the pagans relate the following anecdote of Adrian.—Adrian, who was of a very peculiar temper, being indisposed in his health, came to consult the fountain of Castalia upon the subject of his disorder. Having plucked a bay leaf, and dipped it in the stream, he found it written distinctly upon the leaf, that he should one day be emperor. The prediction being afterwards verified, the author of the life of Julian says, he caused the spring to be shut up, as a thing pregnant with mischief in a monarchical government.*

The credulity of the ancient Greeks, and of the heathens in general, with respect to all sorts of presages, is well known. The oracles, (those lying instruments) were not sufficient for their purpose. They had recourse to fate, to divination, and to fortuitous expressions; to all of which they yielded the most implicit faith. Delia, troubled about the return of Tibullus, not content with having interrogated the oracles,

* Life of Julian, p. 222.

cles, consults the fates, and the stirring of a child was the discovery of truth. *Tolle-re sortes*, says Scaliger, on this passage, is *κλιδόμαζον*, the Greeks then called these fortuitous expressions, *κλιδόμα*; and the modern Greeks have a play for such sort of presages, which is named *Clidoma*. I have made myself master of it, in order to furnish you with a more exact detail, which I shall postpone till I come to the article of *pastimes*.

The Greeks still draw presages from a thousand incidents which happen accidentally. Thus a taper or candle which chances to emit a spark, announces the arrival of some person they expected. Ovid mentions a similar circumstance in Leander's letter to Hero, nor does he forget to mention the faith which nurses have in omens.*

I 3

Chance

* Sternuit et lumen, posito nam scribimus illo,

Sternuit, et nobis prospera signa dedit.
Ecce merum nutrix faustos instillat in ignes;
Crasque erimus plures, inquit, et ipsa bibit.

Ep. 19. v. 151.

Chance expressions, and particularly those of infants, had the force of an oracle with the ancients. The epigram of Callimachus on this subject, pleases me much.—“ A stranger, says he, consulted the sage Pittacus of Mitylene, which, of two young women who were offered to him in marriage, he should take for a wife. The estate and rank of the first corresponded exactly with his own: but the other was of much nobler extraction and greatly his superior in point of fortune. Pittacus, in lieu of answering the question himself, pointed with a stick to some children who were whipping their tops in the public square, and bad him take his answer from them, who, he assured him, would clear up the point he was in doubt of.—The stranger approaching, hears them calling out to each other,—‘ Take your equal’.—These words sufficed, he sought no other oracle; * but took the woman whose circumstances assimilated
“ the

* *Retulit è trivis omnia certa puer.*

This passage of Tibullus is explained in the Memoirs of the Academy of Inscriptions.

“ the nearest to his own, and was happy.
 “ ———Profit from the example, says the
 “ poet, and marry with your equal.”—
 This tract, which paints in such strong
 colors the sweetness and simplicity of the
 ancients, is really interesting.

The Greeks have also their good and
 evil days. The fortieth day is sacred to
 lying-in women; who never go out be-
 fore the expiration of that term. Anci-
 ently it was celebrated as a festival, and
 from thence called *τισσαριοςην*. Before the
 arrival of this period, * they were not al-
 lowed to enter the temple, and at present
 a certain time must elapse before they are
 admitted into it.

Their attachment to superstitions, and
 vulgar prejudices, is, you may be sure,
 not weakened by a continued adherence
 to their ancient customs; but few nati-
 ons have many good reasons to offer in
 justification of their particular habits;
 precedent and usage is the only answer they

I 4

are

* Plutarchus de Fest. Græc. v. 695.

are able to make when arraigned as to the propriety of them. A detail of all the superstitious practices of the Greeks, would be enormously voluminous, and consequently tiresome: I shall mention those only which are their present characteristics.

The ancient superstitions are described by Theophrastus; * the modern Greeks have rather augmented than diminished the number.

“ His present foibles,” (says that author, speaking of the superstitious man) “ is to purify his house with washes from morning ’till night. † He carefully avoids sitting on a tomb, attending at a funeral, or entering the chamber of a lying-in woman. Should his sleep be interrupted with visions, he flies the next morning to seek for some person to interpret his dreams. Lastly, should any one be seized with an epilepsy in
“ his

* In Character.

† It is to the priests this pious custom owes its continuation, being attended with very great profit to them.

“ his presence, struck with horror, * he
 “ spits into his bosom, to repel the ill ef-
 “ fects of such an unfortunate encounter.”

The Greeks, particularly the women, discharge the moisture of their mouth upon the breast, to avert any misfortune that threatens them. †

Again, Theophrastus says, anciently when a man found a serpent in his house, it was an infallible sign of good luck, and he instantly erected an altar. That superstition also is continued to this day.

St. John Chrysostom relates the bigotry of his own times, which still remains to the present age. “ Nothing can equal the
 “ women in these particulars with respect
 “ to their young children. The instant
 “ one is brought into the world, all the
 “ lamps of the house are lighted; and the
 “ infant is immediately called by the name
 “ of some person who has lived to a great
 “ age, in order to procure a long life to it,
 I 5 “ tho’

* Th. chap. 16.

† Despuir in molles et sibi quisque finus.
 Tibul. Eleg. 5. l. 1.

“ tho’ the inefficacy of the maxim is frequently proved by an early death. They tie threads of a scarlet color about the child’s hands, to preserve it from accidents. The women, the nurses, and sometimes the servants, run to the bath, and push their fingers into the clay which is generally found at the bottom; their design being afterwards to mark the forehead of the child therewith, to turn from it *the evil eye*, (or envy, as it is otherwise called. *)—Some write on the hand the names of several rivers, while other make use of ashes, tallow and salt, for the like purpose: all this being to divert *the evil eye*.” To this day they are in dread of that misfortune.

The present age combine cloves of garlic, talismans, and other charms, which they put about the neck of their infants, with the same intention of keeping away
the

* This practice seems to be derived from the ancient belief of the evil geniuses.

the evil eye. Even the Turks have adopted this piece of superstition. *

A quick imagination, easily inflamed, nursed in a system of vulgar errors and fables that exaggerate every thing, and believes whatever it conceives to be present to the view ; it sees the plague, that constant scourge of Greece, traverse the house night by night, dispersing its poisonous exhalations in the figure of an old woman cloathed in black ; such an imagination cannot but be susceptible of every the slightest impression. “ Accordingly, adds the same reverend father, “ their souls “ are always occupied by the most terrible “ apprehensions. Going out this morning, “ says one, such an accident happened “ which prognosticates the most grievous “ misfortunes. My rogue of a valet, says “ another, presenting my shoes, offered “ that for the left foot first, a sure sign I “ shall sustain a loss or an affront. A third “ informs you that he came out of his “ house

* Extract from the works of St. John Chrysostom, by D. B. Montfaucon.

“house with the left leg foremost, an infallible token of mischief.”

The modern Greeks are subject to the same weaknesses, the same fears, the same credulity.—In studying a nation, in following the people step by step, we find always, and in all climates, that they exactly resemble those who went before them, and are easily traced by that likeness.

What we have said of individuals, is equally applicable to the general character of a whole nation.

On the other hand, if we are desirous to be well informed of the Greeks, it must not be by following exactly the accounts which M. Tournefort, and other travellers have given us, who never saw them in a closer point of view than by the tour of the Archipelago. The ignorance and poverty that reign among those vagabond islanders, have excited in their minds a contempt for the whole Greek nation. If they had more carefully examined into the state of this country, I will venture to say they would have entertained

tertained a very different idea of it. They might have found (though few in number) learned bishops, ingenious priests, and men of genius and taste. I met with an excellent and well chosen library at the house of *M. Draco*, a man of property, and a gentleman of a refined understanding.

If *M. l'Abbé Guyon* had studied on the spot, the manners and customs of the Greeks, with the same degree of improvement he has made in the history of Greece, from its best sources, he would not have reproached them, after *Guilletiere*, with having neither public dials, nor clocks, because, as he says, the Turks do not permit it. It is mean and false to assert such things. He would not have advanced for truth, that indolence and rusticity have taken the place of barbarism, for it is an ungenerous detraction from this people to say it. Among the Greeks you will generally find great activity, subtilty, and refinement. *M. l'Abbe Guyon* has thought proper to attack them again. “ The
“ Greeks, says he, who wish to learn their
“ ancient

“ ancient language, are obliged to study
“ it in Italy or in Germany ; which done,
“ the vicious pronunciation, that has insi-
“ nuated itself into their country, soon af-
“ ter corrupts what they have learnt
“ abroad.” *

It must be confessed that M. Guyon has followed very defective relations, and many false accounts. The Greeks having no schools nor public seminaries of learning among themselves, are obliged to study physic and surgery elsewhere, which they generally do in Italy or in Holland ; but it is false that they are obliged to leave their own country to study the ancient language of it, as if the practice of the vulgar Greek tongue necessarily included ignorance of the literal. What credit would an author gain, who should assert that the French tongue is not understood in Provence or Languedoc, because he had never heard the common people converse in any other than the Provincial or Languedocian jargon ?

The

* Hist. des Emp. t. 12, p. 514.

The innumerable disputes which have arisen in France, with respect to the Greek pronunciation, and about which our celebrated schools have been so often divided, might be very properly referred to the Greeks, who, in my opinion, are much better qualified than our own academicians, to determine them. The ancient purity of the Greek language has, it must be confessed, undergone several alterations and corruptions, by the introduction of modern words, and the adoption of a new method to decline and conjugate, but the Athenian ear, faithful to harmony, has preserved by tradition the sweetness of the ancient melodious accents; this is, and has ever been, the pronunciation of the best speakers, who are shocked with the dissonant, gross dialect of the islanders. For my own part, I fancy myself in company with the ancients, when I hear the Greeks speak certain words; for instance, when instead of *einai*, * as they make us pronounce

* Thus, to say *παλαι*, *quondam*, they say *palé*.

pronounce it at college, marking the sound of each vowel, the modern Greeks say *enay* ; again when they put the letter *V* in the place of *B*, and read *Vasileos*, king ; *Vasilissa*, queen ; in lieu of *Basileos*, and *Basilissa* : which the Greek medals fully prove, where we see inscribed in Roman letters, O $\acute{\epsilon}$ tavius for O $\acute{\epsilon}$ tavius ; Balerianus for Valerianus ; * except in those words where the *p* follows an *n*, and is changed into *b*. Thus instead of *tin porta* [the door] they say *tin borta* ; for *ton pono* [grief] *ton bono*, which is certainly much softer. You must acknowledge that the Germans, to whom M. Guyon sends the modern Greeks to learn to pronounce and read their own language, put always a *p* in the place of a *b* ; saying in French *tompeau* for *tombeau*, and *ponteille*, instead of *bouteille*, making two harsh rude words of two very harmonious ones. To abridge, then, this grammatical discussion, I conclude

* ΒΑΣΕΡΙΑΝΟΣ. See *Wheeler* on the Greek pronunciation, in his journey to Athens. V. 2. b. 2. p. 119.

clude that the pronounciation of the modern Greek, and particularly that of the Athenians, is the true and faithful representative of the ancient Greek, and, in consequence, ought to regulate other nations in the study of the Greek tongue. *

I cannot dismiss this piece of criticism on M. de Tournefort, without shewing that regard for him, and expressing those eulogiums on his works which so ingenious

* Prince Cantimir, in his *Hist. Ott.* t. 2. p 37. speaks of a Greek academy, and of learned men, who distinguished themselves in his time.

A constant attention was paid towards preserving the purity of their language. The best instructed of the Greeks valued themselves much on the greatest delicacy in that particular, and never pardoned faults in the language. Lucian relates, that the philosopher Demonax, disgusted at hearing a Greek speak his own language with impropriety, answered those who told him the emperor had made him a citizen of Rome; *I rather wish he had made him a citizen of Athens.*

ous and exact a performance in most respects merits: but I lose sight of the faithful relater, and the judicious traveller, when M. de Tournefort attempts to instruct M. Maucordato, * chief interpreter

* I don't recollect by what means the Greek language became the subject of discourse: he said in a jocular manner, that we had no pretensions to direct them in the pronunciation of their language, and that he should be happy to know my opinion. I will appeal to you, says he, who have read Cicero; that great man had been at Athens and at Rhodes, and knew how to pronounce the Greek. Why should he write *Delos* and *Demosthenes*, if the Greeks had pronounced *Dilos* and *Demosthenis*? That reasoning does not hold good; Do we always write as we pronounce? *Wheeler*, let. 12. vol. 2.

M. Rollin points out an error of the translator of Diodorus, who has rendered the word *ὀγδοός*, which signifies *the eight*, by the proper name of *Ogdous*. If this translator had heard the modern Greeks, who pronounce the *δ* like the *t*, he would have said *Ottous*, and had been right as to the signification of the word.

Again

preter of the Greek tongue to the Grand Signior, in the principles of that language, for the accurate knowledge of which he has gained such an universal fame. I am then struck with the idea of a Frenchman who would give laws to all nations on all subjects. However it is not astonishing that M. l'Abbé Guyon should be led into an erroneous opinion, by such a great authority as the writings of the learned M. de Tournefort.

Again, the Greeks in common pronounce the *t* as the *d*, when it comes after an *n*; thus, instead of *thalanta*, they say *thalanda*. *Traité des Etud.* t. 1. p. 127. See *Wheeler* also, v. 2. p. 120.

I am, Sir, Yours, &c.

LETTER

LETTER XII.

Dreams.

S I R,

IN my last letter, I promised among other concerns of this nation, to furnish you with an account of a Greek dream. Not having then an opportunity of fulfilling this part of my promise, it will compose the subject of my present letter. I shall also add the interpretation, by which means you will be enabled to make one yourself, and explain it afterwards, just as well as if you had slept on the banks of the Peneus or the Cephifus.

Nothing more strongly characterises the credulity of a people, than the faith they place in dreams, and the interpretations they put upon them.

Pliny's

Pliny's astonishment at the credulity of the Greeks, was very naturally conceived.* Religion has destroyed the famous oracles of Greece; but reason has not done her part in assisting to diminish the credit given by the Greeks to dreams. Ancient authors of the greatest reputation have treated them in the most serious manner; while the lively imaginations of the poets, who, like lovers, are the creators of their own fancies, † have not given them such a favorable reception in their minds. If some of the great writers of antiquity have joined in a belief of the efficacy of dreams; others of no less authority have rejected them as delusive images of the brain, *signifying nothing*. No writer has defined these airy fancies better than Petronius. ‡

* Mirum est quò precedat Græca credulitas! Plin. Hist. l. 8. c. 22.

† ——— Ipsi sibi somnia fingunt.

Virg. Eclog. 8.

‡ Somnia quæ mentes ludunt volitantibus umbris,

Non

Plutarch, as assiduous in relating the dreams as the *bon mots* of the great men whose lives he wrote, says, that Sylla assured us, nothing was more credible and certain, than the intelligence given to mankind in dreams. *

Augustus, in consequence of a particular dream, imposed upon himself the ridiculous and superstitious drudgery, to assume on a certain day of the year, the character of a mendicant, holding forth his hand to receive alms from the passers by. † Whence comes it, that so much
weakness

Non delubra deûm, nec ab æthere numina
mittunt,
Sed sibi quisque facit. Nam cum prostrata
sopore
Urget membra quies, et mens sine pondere
ludit,
Quidquid luce fuit, tenebris agit : oppida
bello
Qui quatit, et flammis miserandas sævit in
urbes,
Tela videt, &c.

* Plutarch's life of Lucullus.

† Hist. des Emp. de Crev. l. 2. p. 263.

weakness should reside in a soul of such a superior nature !

Pausanias, with the most implicit faith, relates a dream of the famous Pindar. Proserpine appears to him, and complains of her being the only goddess he had neglected to celebrate in his verses. " But," says she, " my turn will come : and when " I once get you into my power, I will " take care you shall say something handsome of me, as well as of my sister goddesses." Pindar died within ten days after this intimation. A Theban woman, who was famous for singing his odes, had received a vision of the poet in a dream, and recited to him correctly the poem he would make for Proserpine.

The famous dream of Cicero, in his exile, which announced to him a speedy and glorious return, notwithstanding it was verified in every particular, did not at all alter the sentiment of that great man with respect to dreams. He was of opinion they did not deserve credit in
the

the world, * not even, though one, among numbers, should be realised, any more than a notorious liar should be believed when he spoke truth.

Considering the faith of the ancients in the interpretation of dreams, it is not surprising that the modern Greeks, less enlightened than their forefathers, should equal them in credulity on like occasions. Demetrius Phalereus, in a work entitled *Socrates*, speaks, (according to Plutarch) † of one Lysimachus, the nephew of Aristides, who, being very poor, took to the profession of an interpreter of dreams, and fixing his station at the entrance to the temple of Bacchus, gained a very comfortable livelihood by the exercise of that art, which he practised upon tables, decked out and prepared for the purpose.

The attachment of the ancients to this species of superstition, was almost general
among

* De Divin. 63. Middleton's life of Cicero, V. 2. b. 5. p. 185.

† Life of Aristides.

among the people. A set of gods were established, whom they worshipped under the appellation of *Dii somniales*.

The modern Greeks have also certain rules and methods for interpreting dreams, which doubtless came to them by tradition. There are numbers of old women, who procure the means of subsistence by exercising that mystery. I have made a point of visiting some of the profession, in order to furnish you with an account of their method, but I believe a single example will suffice to give you an explanation of what I have been witness to on these occasions.

A young Greek applying to one of these oracles, "I dreamt a stranger came to me, and presented an aigrette, with several flowers; after lighting a flambeau he disappeared." "Here is the whole of the mystery," says the sybil whom he consulted, "The aigrette, (which our young women wear on their wedding day) signifies that you shall be married; the lighted flambeau indicates that the day is near; and the

VOL. I. K "number

“number of flowers you saw in the vision, mark the number of children that shall proceed from the marriage.”* Thus spoke the oracle. I desired no more, nor have I ever given myself the trouble to inquire into the verification of her prophecies. In general the rule is to interpret the dream upon the contrary footing. Thus sinister incidents indicate the best fortune; while the day which succeeds to a pleasant dream is a day of sorrow to the person in the predicament of having dreamt it.

These are all the circumstances I have been able to collect relative to modern interpretations.

The Greeks, in order to obtain propitious dreams, prepare themselves, as formerly by fasts. A young maid tempted by

[* See the explanation of dreams in the Greek romance of Theag. and Charicl. vol. 1. p. 99. This dream is the prognostic of an approaching marriage; the eagle points out the hand which shall marry the daughter, &c. Ibid. p. 169.

by an ardent and impatient desire to know her destiny in marriage, will not eat of any thing on the evening she proposes to make the essay, except a piece of dirty cake ; which however she must not accompany with any kind of liquor, lest the charm should be interrupted : she then takes three clews of thread of different colors [white, red, and black] which she places under her pillow. After this arrangement of the preparatory articles, the man who first appears to her, and presents her something to drink, is to be her husband. Waking, she is to take one of the threads promiscuously from under her pillow.— The black prognosticates her lot to be cast for a widower ; the white signifies an old man ; but the red denotes a young and rich husband, or one according to her wishes. I should not engage your attention so long with such puerile relations, but that it is impossible to study mankind with success, unless we develope their minute absurdities, as critically as their glaring and important follies. The present race of men, who arrogantly boast their superiority over former times, are they more exempt

from such weaknesses than those ages they contemn?

The ancient Greeks, says an academican, * whom I have already quoted, were rigid observers of fasts. It might be added, that in those days, as well as in our own, shallow brains were the most subject to visions.

I cannot finish this article, without mentioning that under Constance, a prince, whose life was a continued series of cruelties, partly owing to the wickedness of his ministers, and partly to the Arian bishops. I say, that in his reign, dreams had not fair play. It was in those days a great offence to dream; but to recount the subject of it, treason of the first magnitude; notwithstanding which, the propensity of the people towards this kind of amusement, was so strong, that few had caution sufficient to forbear the relation. The spies of that prince's administration, interpreted every surmise of the dreamer into a noxious intention

* M. Morin's Diff. sur le jeûne des Anciens.
Mem. de l'Acad. des Inscip.

attention towards the state, and he was instantly condemned to death. They even punished with great severity, says the author of the *Nouv. Hist. du bas Empire*, * any one who should refuse to confess that he had dreamt, upon being interrogated as to that point.

I am, Sir, Yours, &c.

* Histoire du Bas-Empire, t. 2. p. 267.

LETTER XIII.

Dances. The Candian, Greek, Arnatic, Pyrrhic, and Walachian. The nuptial, bacchanalian, and country dances of the Ionians.

S I R,

IF, after the serious treatise you last received from me, you are not relieved or amused by the present, the fault is mine, for I confess that nothing in this country has afforded me greater pleasure and entertainment than the Greek dances. Every country has some dances peculiar to itself, and Greece is not deficient in that particular; on the contrary, it has a great variety. The Greeks have some dances expressive of their national character, which

which must be of very ancient extraction, and, as it were, hereditary to them. They are easy to learn; imitation supplies the want of masters. There is not a peasant in Provence but can dance the rigadon with a perfect step; nor a Bayonese who is not well acquainted with the *Panperruque*. * Dances composed of many steps and intricate figures, that require great attention and precision, are easily forgot,

K 4

but

* The *Panperruque* is a dance peculiar to the Bayonese, who perform it in this manner, to the beat of the drum. At first they beat it softly, but by degrees the sound grows more animated. The set being composed of an equal number of men and women, are joined together by ribbands: he, who has the best ear for music, leads, and is called king of the dance, having in his hand a little stick, and opens the dance with a circular figure of the whole. At the different periods of the dance, every man and his partner leap towards each other. When the dance is finished, the king and his partner hold up the ribband, each having an end of it: the rest of the set, taking hold of each other's arms, pass under it, four or eight in a rank, the drum still beating.

but the common dances of every country being more simple, gay, and easy, are never lost, because frequently repeated.— These last are practised at every festival. The young men and women are ambitious to excel in them, and the old people delight to be spectators of their performances; even children in their infancy, who can scarcely walk with firmness, kick about their little heels in imitation of the dancers.

A company of Greeks in the country, old and young, hand in hand, dancing and singing verses wrote for that purpose, in a stile of altercation, always brings the Lacedæmonian choirs to my view, where the old men attack the youth in these words: *

We once were young and gay as you,
Valiant and bold and active too.

The young men answer,
'Tis now our turn, and you shall see,
You ne'er deserved it more than we.

The

* Plut. in Lycur. Poll. l. 4.

The children, too, have their part in the ceremony, crying out with their little shrill voices,

The day will come when we shall shew,
Feats that surpass all you can do.

When I hear a fair Greek complain of being prevented joining in the dance with her companions, I fancy I see Hero, whom the poet Musæus introduces deploring her situation to Leander. "Alas! I am de-
"barred the company of girls of my own
"age and condition, nor am I permitted
"to share the pleasures of the dance, with
"which all young people are so much de-
"lighted." *

The passion of the Greeks for dancing, is common to both sexes, who neglect every other consideration when they have an opportunity of indulging that passion. We find a passage in Herodotus, which might serve as a lesson against the extravagant length they sometimes carry it. †

K 5

Clysthenes,

* Mus. Lean. & Hero. v. 151.

† Herod. l. 6.

Clysthenes, prince of Sicyonia, having declared he would marry his daughter to him who should be found among the Greeks to be a man of the greatest valor ; for this purpose he invited to his court all those, who might have pretensions to aspire to the honor of being united to the princess. He proposed that his guests should pass some time with him, in order that he might be the better able to examine into their characters, and choose among them a son-in-law to his liking. Two Athenians, who were of the number of candidates, became his favorites, and principally Hypoclide, son of Tyfander, one greatly renowned for his courage.

The day being come, which he had appointed for the choice of a husband to the princess, he gave a suberb entertainment to his daughter's lovers. After the repast they began to sing, a free circulation of the bottle ensued, and the guests grew warm. Hypoclide desired the musical performers to play a serious dance, in the execution of which he seemed to take more
delight

delight himself, than he afforded to the spectators. Clysthenes attended to the whole, but seemed then to take no notice. Hypoclides, after resting himself a little while, ordered a second table to be brought, on which he began to exhibit a dance, after the Spartan manner, and afterwards fell into the Athenian figures.— At length, being elevated to a most extravagant pitch, he presented the company with a dance, which consisted of holding up the hands and clapping them. Clysthenes, who had by this time conceived the greatest aversion to the dancer, could no longer contain his indignation at such ridiculous behaviour, but calls out to him to desist, with these remarkable words: *Son of Tyfander, thou hast danced away a wife.* Mægacles, son of Alcmeon, was the successful candidate. A young Greek of the present age, heated by dancing and wine, would be very liable to commit the same kind of excess as Hypoclides, and *dance away his marriage.*

This exercise is doubtless of all countries and of all ages, but the Greeks have
carried

carried it to a greater excess than other nations. Among them the dance was formerly one of the Gymnastic sports. It entered into the science of physick, and was prescribed by the medical faculty on many occasions. Even the military schools adopted it into their practice. All conditions of people were fond of it. In the end it was introduced as a part of the ceremony at festivals. It gave life and spirit to those meetings.* The poets themselves recited and sung their verses, dancing at the same time: Aristotle, Athenæus, Xenophon, Plutarch, Lucan, and all the famous Greek authors, have wrote in favour of dancing. Anacreon, the prince of jollity and pleasure, was always ready for the dance; he even followed it in his old age.† Aspasia, whose appearance only was capable of exciting the most agreeable sensations in the minds of all beholders, so charmed Socrates with her dancing, that he could not refrain

* Hier. Mercur. de Salt.

† Od. 27. 42.

frain from following her in the step. * Aristides, notwithstanding what Plato says, danced at a feast given by Dionysius, the tyrant. † Scipio Africanus, after their example, entertained some company at his own house with a dance, wherein strength and agility were united. Epaminondas's historian, § describing the great qualities of his

* You laugh, says Socrates to his friends, because I pretend to dance like the young people. You think me then ridiculous, to wish for the benefit of an exercise, as necessary to health of the body, as to the elegance of its deportment? Am I to be blamed for diminishing the corpulent state of my body a little, by dancing? You do not know, perhaps, that Charmidas, who is now present, caught me this morning in the very fact of dancing, at my own house? It is true, says Charmidas, and I was so much astonished, that I apprehended your brain was disordered, but when I heard your reasons, I was so well satisfied with them, that the first thing I did at my return was to imitate you. *Xenoph. in Sympos.*

† Vie de Platon, par Dacier. Diff. de l'Abbé Couture, dans *les Memoires de l'Académie des Inscriptions.*

§ Corn. Nepos in Epamin.

his hero, dwells upon his talents in the sciences of music and dancing.

If men valued themselves upon excelling in this art, it must be an essential qualification for the women. It was from seeing Helen dance at the feast of Diana, that Theseus and Perithous conceived the design of running away with her. * “The lovely Polymela,” says Homer, “was mistress of every ornament of the dance. The sprightly Mercury, being present when she performed at the feast of Diana, became desperately enamoured of her.”

Dionysius, the geographical poet, † mentions certain dances, which the Greek women of Asia Minor practised on the banks of the Cayster. “You will see,” says he, “the women dressed in their richest girdles, performing the dances made for the feast of Bacchus, which are composed of figures in a circular form, and executed with the greatest regularity and exactness. The girls also join in them; the

* Plutarch's Life of Theseus.

† Dionys. Orbis Descript. v. 840.

“ the delicacy of their form, the elegance
 “ of their motions, and the gracefulness
 “ of their robes, which, swoln by the gen-
 “ tle airs excited in the dance, sweep along
 “ the ground with a murmuring noise,
 “ present a most refined and enchanting en-
 “ joyment to the spectators.”

The ladies of modern Greece are equally capable of giving the same satisfaction to the beholders.

Formerly the Greek dances represented the actions and manners of the people, in figures contrived for that purpose; on which account Lucian lays it down as a rule, that a dancer, to excel in the art, ought also to have the properties of a good pantomime, and be well instructed in fable and the history of the gods.

At all their feasts they sung the praises of the divinity they were met to celebrate, and the dances which followed the songs, described the principal actions of the god. They danced the triumph of Bacchus, and nuptials of Venus. The girls exhausted their imagination to appear with
 great

great splendor at the festival in honour of Adonis; there they danced the loves of Diana and Endymion, the judgment of Paris, Europa's passion for Jove, which carried her such a dangerous journey on the sea, &c. These dances were so many moving pictures, where the gestures and step, the motion of the limbs, and inflexions of the different parts of the body, described the most interesting situations, and in short, all the movements the human frame is capable of performing.

The dances peculiar to the country where the feasts were celebrated, and which retraced any considerable or famous event, have had a duration more protracted than the rest.

The dancers, who now exhibit in the streets, or fields, and run about hand in hand together, represent those ancient dances, which composed a part of the public worship.

- Admetus, * in Euripides, issuing orders for an entertainment, gives particular directions that the public dances should be performed.

* Iphig. in Aulide.

performed. Agamemnon having decreed the sacrifice of his daughter Iphigenia, she addresses him in these words : *Shall we not, my dear father, when singing the hymns of sacrifice, dance round the altar ?* The modern Greeks never celebrate any feast or solemnity, without dancing round the altar, or at least about the temple, agreeable to the custom of their ancestors ; * and at public festivals formerly, the principal person present danced, and led the set of course.

Electra reproaching her mother for having espoused the assassin of her husband, says to the choir who were assembled : *She mocks the gods, and dares to celebrate the anniversary of her atrocious wickedness, by leading up the solemn dances, &c.*

The Greeks had different chorusses of
songs

* Solebant aras Liberi patris cæterorumque Deorum circumgyrare saltantes. *Servius ad Georg.*

songs and dances. * The orbicular choir, † who sung the *Dithyrambi*, and danced to that species of song in praise of Bacchus, had a particular figure which they also performed. Sometimes the hands were extended, at other times folded together, and at last they danced round the altar; both the dance and song were afterwards introduced on the theatre, and proved a very agreeable representation for the stage.

Since the decline of the Greek theatre, these choirs are reduced to a mere round-about figure, which the Greeks still use. They continue the same method of extending and folding the hands, dancing at one time to the lyre, and at another to the chanting of hymns, but not round the altar of Bacchus, and others of their gods as formerly; the modern Greeks fix upon some towering oak, and crown it with

* Apud Plutarch, & Demosth. sæpius occurrit χορός παίδων, χορός ἀνδρῶν, Thucyd. autem vocat Δηλιακὸν χορὸν τῶν γυναικῶν. Petr. Castellanus de fest. Grecor. p. 634. Theſ. Greciæ antiq. a antiq. a Gronovio. Venet.

† ἰγκύκλιος χορός.

with flowers and other decorations, under the shadow of which they celebrate their most solemn festivals, renewing the ancient orgies with the same liberties and excess.

The present age very often exhibits an exact image of the ancient choirs of Greek nymphs, and when they dance hand in hand about the meadow, or in the woods, recal to the memory those descriptions the poets have given us of Diana and her choir, whether on mount Delos, or the banks of the Eurotas, * she leads the mazy dance, accompanied by the nymphs of her train.

The Eleusinian women instituted certain dances, which they practised about a well, called *Callichorus*. Those were accompanied

* Qualis in Eurotæ ripis - - -
 Exercet Diana choros. Virg. *Æneid.* 1.
 Jam Cytherea choros ducit Venus imminente lunâ,
 Junctæque Nymphis Gratiæ decentes
 Alternò terram quatiant pede. Hor. *od.* 4. l. 1.

nied by songs, which they sung in honour of the goddesses.

In like manner, in Prince's island, where the Greeks have a public well just without the town, I have seen the young women assembled in the evening to draw water, suddenly strike up a dance, while others sung in concert to them. M. *Winckelman* quotes a passage where Aristotle says, the public wells serve as so many cements to society, uniting the citizens of each village in the bands of friendship, by the social intercourse of dancing so frequently together around them. He says, the ancients composed verses, which were sung by the people while they drew the water, and were called, *Songs of the well*.

Aristomenes of Messina, passing through Caria, was surprised to see all the girls of the country assembled in that town; dancing and singing at a festival, in honour of Diana.* Pausanias tells us, this dance of the Carians, was engraved on Clearchus' famous ring.

At

* Paus. t. i. p. 300.

At the initiation to the mysteries of Ceres, the noviciates were assembled in some pleasant meadow, where they performed certain dances. *

The antient Greeks had their nuptial dances, as well as the present age. Musæus, mentioning the secret marriage of Leander and Hero, says, it was performed without the customary dances. "The nuptial bed, it is true, was prepared, but the hymenæal songs, the epithalamium, and the torch, were all omitted." †

The brawl, a kind of dance practised by the moderns, in every part of Greece, was also much in use by the ancients.

"The Thyades, says Pausanias, are women from Athens, who join the Delphic priestesses, once every year, and proceed in company together to mount Parnassus, dancing a kind of brawl as they go, and again the same at Panopheus." Homer speaking of Panopheus,

* Hist. des Emp. t. 11. p. 104.

† V. 273. 274.

pheus, says, it was a city celebrated for its dances.

The principal dances now in fashion among the Greeks, are the Candian, Greek, Arnatic, Walachian, and Pyrrhic, and the country dances.

The two first are very much alike, one appears to have been copied from the other, but the airs are different. A young woman always leads in both, holding in her hand a handkerchief, or filken string.

The Candian is the most ancient : we have an account of it from Homer, in his description of the famous shield of Achilles.*

“ After enumerating many subjects, described on that wonderful piece of art, “ Vulcan,” says he, “ represents a dance “ of admirable variety, very similar to that “ which the ingenious Dedalus invented in “ the city of Gnosus, for the lovely Ariadne. The young men and women join “ hands, and dance together. The women

* Iliad. l. 18.

“ men being dressed in robes of fine-stuff,
 “ have also crowns of gold upon their
 “ head. The men wear beautiful habits of
 “ the most brilliant color. Sometimes
 “ the whole set close in a circle, and dance
 “ round, with so much rapidity and just-
 “ nefs, that the motion of a wheel is not
 “ more swift and even. At other times
 “ they separate ; and dividing into parties,
 “ describe an infinite number of turns and
 “ figures in their movements.”

The Candian of the moderns is nearly
 the same. The air is soft and tender, and
 begins with a slow tune, but presently af-
 ter grows more lively and animating. She,
 who leads the dance, performs a number
 of figures and traverse lines, the variety
 of which produces a very agreeable and
 interesting spectacle.

From the Candian sprung the Greek
 dance, which the islanders are yet very
 fond of. In this the men and women
 begin with the same steps and figures,
 but separately, and joining afterwards,
 mix together, without order or regulari-
 ty. The woman who leads the dance,
 after

after choosing a partner, takes him by the hand, and presents him with one end of a ribband or silken string, holding the other herself, the rest of the dancers pass and repass under this string (being generally of a considerable length) one party as if flying, the other seeming to pursue. The movements become slower, and the whole party forms into a circle; the conductress, after many turns, and changes of situation, rolls, as it were, the whole set about her. The dexterity of the lady consists in quickly disengaging herself from this embarrassment, and appearing instantly at the head of the dancers, who are very numerous, and by this time placed in ranks. Waving her hand with an air of triumph or exultation, she exposes the ribband in the same manner as at the beginning.

It will readily occur to you, that the idea of this dance was taken from the labyrinth of Crete.

Theseus having made an expedition into that island, deliver the Athenians from the tyranny of the Cretans. Returning,

turning to Athens, conqueror of the Minotaur, and possessor of Ariadne, he stopt in his way, to Delos. There, after offering a sacrifice to Venus, and dedicating a statue to her, which his mistress had presented him with for that purpose, he performed a dance with the Athenian ladies, which in Plutarch's time was much admired by the Delians, wherein they imitated the intricate turnings and windings of the labyrinth.

This dance, according to Dicæarchus, was in that country known by the name of the *Crane*. Theseus danced it about the altar *Ceraton*, so called from its being built with the horns of animals.

Callimachus, in his hymn to Delos, mentions this very dance, and says, that Theseus who invented it, first led the dance himself. *

Mad. Dacier thinks it was called the *Crane*, by reason of its figure, because the

VOL. I.

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person

person who conducted the dance being at the head, and having the direction of the circle, contrived and informed the several inflexions of it, in imitation of the mazes and intricacies of the labyrinth. Thus, when the cranes fly in parties, one is always observed to lead, and the others to follow in a circle.

I should imagine the *crane* and Theseus' dance to be of different extraction. The cranes leave Greece about the beginning of spring. See, says Anacreon, *the cranes are returned*.* The Greeks formerly, as now, rejoiced at the renewal of spring, as they re-commenced their dances in the meadow, when the season of verdure returned. These dances being always an imitation of life, they represented the return of spring, by such as were descriptive of the object in view; and the departure of the cranes being a signal whereby the arrival of fine weather was announced, it is very natural to suppose the name was derived from that incident.

Meziriac, in the remarks he has made on the dance in question, calls it also *the crane*.

* Od. 37.

crane. According to Hesichius, the man, who led this dance of the Delians, was called *Geranuleus*. Eustathius, in his strictures on the 18th book of the Iliad, says, that anciently the men and women danced in separate parties, and that Theseus was the first who mixed them together in the dance performed by the youth. He made the young men and maidens whom he had saved from the labyrinth, perform before him together, in the same manner that Dedalus had instructed them apart.

In the *Monumenti Antichi* of M. Winkelman, an antique vase is described, where Theseus is represented before Ariadne.—The hero has in his hand the famous clew of thread, by which he escaped from the labyrinth of Crete; Ariadne, habited in the dress of a dancer, with a *caston*, or Greek robe, (which covers the whole body, and descends to the heels) has a string in both her hands, precisely such as the modern dancers use when they lead the Greek dance.

Homer, says Pausanias, compares the dances engraved by Vulcan on the shield

of Achilles, to those which Dædalus had invented for Ariadne, because he knew nothing of the kind so perfect. At Gnosus (says he in another place,) they have preserved that species of the dance, mentioned by Homer in his Iliad, and which Dædalus invented for Ariadne.

At this day the Greek brawl presents you with the tender Ariadne, who leads her Theseus through the mazes of the winding dance, and teaches him his part how to follow: the most skilful dancer is she who contrives the most difficult figures of the labyrinth.

Sometimes the young men and women quit hands, and separate in order to form two parties. The men raise their arms without breaking the chain. The women at the same time take hands, and pass under the opening made for them by the men, and presently the whole set join and form into one string. Is it not easy to conceive these to be a troop of Theseus' pupils? Here then we have the origin of the Greek dance. Dædalus composed it for Ariadne,

in imitation of his renowned actions, and Ariadne danced it with Theseus, in commemoration of his happy return from the labyrinth of Crete. The labyrinth is now no more ; but the dance, it gave birth to, exists in its pristine state of excellence. *

In the country, a shepherd takes his flute or bag-pipe, and placing himself in the centre of his companions, they dance round him. This dance is more animated and sprightly than the others ; for which reason, says Lucian, the Spartans always performed it last. Presently, says the same author, the shepherd begins to dance (still continuing his music) and leads the whole party through a variety of ele-

L 3

gant

* *Tu inter eas restim ductans saltabis*, says Demea to Micion, in the 4th act of the *Adelphi*, by way of jeering him, because at the marriage of his son he wanted to take the dancers home with him. If Donatus and Mad. Dacier had seen the modern Greeks dance, she would not have been so much embarrassed to explain the *restim ductans* ; for it is evident that to lead the dance and hold the string is the same circumstance.

gant and martial positions. The song, they perform during these exercises, is composed of the tenderest sentiments that Venus and the god of love can inspire, who are always called in to be of the party in their *country dances*.

Athenæus speaks of a slow and serious dance called the *Hyporchematic*, which the Greeks, particularly the Lacedæmonians, were very fond of. He was accompanied by the singing of verses, the men and women at the same time holding hands. The modern Greeks have also airs and couplets composed for this species of dance.

The *Arnatic* is another dance belonging to the Greeks. It is of very ancient extraction, and peculiar to the army. Formerly the Greeks had many dances of this kind: they even engaged the enemy dancing. Diodorus, the Sicilian, relates the same of the Lusitanians.

The *arnatic* is led by a man and a woman. The man with a whip in one hand, and a stick in the other, runs about animating

mating the rest from one end of the set to the other, stamping with his feet and smacking with a whip, while the others, joining hands, follow him with the same kind of step, but not so violent.

Lucian, in another place, tells us, the Lacedæmonians had a dance called *Hormus*. This was performed by a certain number of young men and girls. Each man as it came to his turn to lead, threw himself into a variety of warlike attitudes, and was followed by his partner, with a gentle, easy, modest step, seemingly to represent the harmony and proportion of strength and temperance. This dance was sometimes differently performed; one who played on the lyre conducted the set, and the dancers followed him, regulating the step according to the direction of his instrument. This description agrees exactly with a dance called *Oploplæia*, a sort of Pyrrhic or military dance. One of the set played on the lyre, while the other, making a circle round him, performed one of those animated and masculine dances, in

the exercises of the youth designed for the profession of war.

The Pyrrhic is the true military dance, and has the honor of claiming its descent from Pyrrhus king of Epirus, who sustained such a long war against the Romans. There are many dances that bear the same name. Xenophon, speaking of the Thracians, who exhibited at the festival of their prince Seuthes, says, a dance was performed by armed men with a kind of jumping step, to the music of flutes ; one party attacked very dextrously with their lances, while the other, with equal address, parried the thrusts with their shields.

The poor subdued Greeks of the present age have nothing more to do with these dances ; but their masters have thought proper to adopt them in their exercises.— The Pyrrhic is a dance much in vogue with the Turks and Thracians. They arm themselves with bucklers and short swords, and jumping lightly to the sound of flutes, make passes at each other with great swiftness and agility, parrying also with

with no less dexterity. Thus the Turks are now the only people in Greece who exercise the Pyrrhic games. They alone perform the robust exercise of running, wrestling, &c. In conquering this country, it seems as if they had subdued the minds of the people, who have yielded to their masters all those exercises which so essentially tended to improve the warlike spirit of the ancient Greeks.

I am persuaded you will be pleased with the music of the Pyrrhic dance, as it is performed at Constantinople: it will at least have novelty to recommend it, for I do not remember to have met with it in any part of Europe. I shall add the airs of all the other dances I have mentioned, that your curiosity on that head may receive the fullest satisfaction.

A few remains of the Pyrrhic dance are yet to be found in that part of Greece called Magnesia, and at Misitra; a country formerly rendered famous by the Spartans.— This country is inhabited by a savage people of Greek descent, governed by their

own proper laws; who, conscious of their inability to attack a powerful empire, which, if provoked, might crush them, are content to preserve a state of independency, and are now become the most daring pirates of the Archipelago.

M. de Peyssonnel says, the Pyrrhic dances are now practised by the Sfacchiotes, who are the ancient Cretans, and a warlike people, but should be distinguished from the other Greeks of Candy.

The best sailors and marine soldiers, in the Turkish service, are raised in Greece. In the taverns, where those people drink frequently to the greatest excess, you will always find them dancing, and music with them. In the last stage of ebriety, you will see them stumble and slide; in the same manner some authors have described the dancers of the bacchanal, and military dances of their times.

The *Ionian dance*, which, according to Athenæus, * was performed when the parties were a little exhilarated by wine, may
not

* L. 14. t. 6.

not be improperly mentioned in this class, notwithstanding it was something more gentle and regular. It has a sort of tripping step, which is much in fashion at Smyrna, and in Asia Minor, where a taste for lascivious dances always predominated. *

But I know you will excuse me the description of such dances as the corruption of manners only could have continued and encouraged. The Turks, to their great reproach, delight in them above all other species of amusement.

The Greeks have also the *Walachian dance*, which is of very ancient date in the country from whence the name is borrowed. This dance, which has but one uniform step, and differs from every other I have mentioned, is, when well performed, and with the exactness it requires, a very agreeable spectacle. Very probably it came from the Dacians, who formerly inhabited Walachia.

These are the only dances that remain of the great number invented by the ancients.

* Motus doceri gaudet Ionicos
Mantura virgo, et fingitur artibus
Jam nunc, &c. Hor. Od. 3. l. 9.

cients. The mere comparison with these ancient dances would stamp a value on them, and make them interesting; to those who having seen them on the spot, were more struck with the merit derived from their resemblance than that of their execution.

M. le Roi, who, as well as myself, was a spectator of the *Greek dance*, did not hesitate to compare it with the ancients; and has given us a sketch of it over against Demosthenes' lanthorn. *

I am, Sir, Yours, &c.

* Montum. de la Greece. Pl. 13. p. 23.

L E T T E R

L E T T E R X I V .

Pastimes.

S I R,

TH E games or pastimes are justly allied to the dances, and have their place in very proper succession immediately after them. By these I do not mean those celebrated games which were the *epochæ* of the most glorious ages of the Greek nation: those games are no more.

At present I mean to speak of the domestic pastimes of the modern Greeks, of the amusements of their young people, and those of the children.——I shall however advert to the inferior pastimes of the ancients, in order to shew you that the origin of our most trifling amusements may be traced to the remotest ages. From
the

the ancients we derive the game of odd or even, and other similar games; *ludere par impar, equitare in arundine longa.* *

The Lydians, according to Herodotus, † pass for the inventors of pastimes, and the circumstance, which gave birth to the invention, is remarkable. Necessity had an equal share with indolence in producing them. Under the reign of Athis, the Lydians were afflicted with a cruel famine. The violent exercises, they had been accustomed to take, were forbid, as tending to excite a more lively sense of hunger; to supply the place of which they invented the games of dice and *osseletes*, ‡ which are still in use among the Greeks. It is played with little shells, and in a box, where the respective players have their
points

* Horat. Sat. 3. l. 2.

† Herod. l. 1. Jul. Cæsar Bulingerus de Ludis Vet. cap. 4.

‡ Epigram of Gombaut, on a little woman.

Son corps est fait de chapelets

Et c'est jouer aux osselets,

Que de jouer avec elle.

points before them. They called it the *mangala*.

The game of tennis is likewise of Lydian extraction: but it is to be presumed brought forth at some other period, as by reason of the violent action it occasions, it does not answer very well to one part of the intention of the foregoing prohibition, though it is admirably calculated for the other, to kill the time. The honor of inventing the game of chess is by the ancients universally attributed to Palamédes. The lovers of Penelope passed the time of their sojourn at Ulysses' court in play.* They made use of dice and *flints* and each had a set of his own. A mark was placed in the middle of a court, and they called it *Penelope*. This was the object to which all were to aim, and the players at some distance were ranged opposite to each other in equal numbers, for that purpose. †

The

* See, Mad. Dacier's Notes on these pastimes, Sur le 1. liv. de l'Odyss, t. 1. p. 77.

† Athen. l. 1.

The top or gig was formerly in great use. I have already given you the epigram of Callimachus which alludes to it. Horace calls this a *Greek game*. *

The game of cros or pile bore anciently the name of *bead or ship*, † the con- at that time being struck with the head of Janus on one side, and a vessel or ship on the other. The word pile comes from the Greek word *pilos*, which signifies a ship.

The game we call *odd or even* was by the Greeks called *ἀγριος μὲν*. They made use of nuts, almonds, or pieces of money. The Romans according to Horace were fond of this game; riding on a stick in a play which has been practised in all countries. Agesilaus and Socrates are known to have amused themselves among the children,

* — — — ludere doctior,
Seu Græco jubeas trocho,
Seu malè vetitâ legibus aleâ.

L. 3. od. 24.

† Caput aut Navis. ἀγρία ἢ περίτρα.

children, in running about with a long reed between their legs. *

Nuts afforded the ancients a variety of games, which still subsist with some little variations; indeed it is not possible that such simple and voluntary games should have any fixed existence. Ovid has been very minute in his account of them. †

I have already mentioned the *festivals of the spring*; the Greeks celebrate them with great delight, as it proclaims the arrival of that season which brings the fragrant rose and balmy zephyr. The Rhodians had a privilege of collecting money on those occasions; they had also an interlude, and songs which are still extant. From thence no doubt comes the present practice with us who are children of ancient Greece, to pay tribute on the first of May, not on account of the swallow as formerly, but to the pretty maid who applies at our door, dressed in her handsomest gown, and decorated with all the blooming beauties of the spring.

The

* Plut. Ages. Val. Max. l. 8.

† Carm. de Nuce.

The children at Rhodes went in troops singing and dancing, and demanded a gift from the passers-by. The pretence of their demand, was the information they conveyed of the *swallow*'s arrival; from thence the festival took its name of *χειλιδονία*, the swallow. Their song began in this manner:

“ See, fee, the swallow comes
 “ And spring with lovely days appears.” *

It finishes thus,

“ Open, open your gates to the swallow ;
 “ Youth not age demands the entrance.”

“ The *saw* is a game much in vogue with the Greeks. The youth of both sexes, particularly the girls, take great amusement in it, while the fine weather lasts, and as they balance themselves, you will

* Ηλθι, ἦλθι χειλιδῶν καλὰς Ὠρας ἄγεσσα—
 ἀνοίγει, ἀνοίγει τὰς θύρας χειλιδόνι ὅτι γὰρ γέροντες
 ἴσμεν, ἀλλὰ παιδία.

Joh. Meurs. Græc. fer. l. 6.

This festival was in the month Boedromion.

will hear them repeat alternately, such airs as they have been taught to sing. The Greeks called this kind of swinging, αἰώρα, and the Latins, *oscilla*. *

Another game of the ancients still in use, is to draw a circle upon a table, or board; and the winner is he, who shall at a certain distance, throw a die, or little pellet into the middle of the circle. † Sometimes they put in a quail, and each strikes at him with one finger only; the person striking in that manner, who first drives the bird without the circle, or even makes him extend his wings so that the extremity of them go without it, wins. They have another play practised with the quail, by tying it to a little stake, and taking every one a stick in his hand, each in his turn being blindfolded, and obliged to go twenty or thirty steps from the stake; returning

* *Unless the oscilla of Virgil, Oscilla ex altâ suspendunt mollia quercu. Georg. l. 2. may it not rather signify little masks, Ora minuta.*

† ὀμῖλλα.

returning he aims at the bird, and, if he strikes it, is the conqueror. *

The Greeks have not given over the play of blind-man's buff, an ancient and formerly an universal game throughout Greece. It was then called *myinda*. † They put an earthen pot into the hands of the person that was to be muffled. The rest of the party ran about provoking him, and calling out *Who has the pot?* He answered, *Midos has it*: and the person he could lay hold of, succeeded to the pot. §

The girls have still a game which was anciently called *the tortoise*: She who represented the tortoise, being seated in the middle of her companions, the first she seized, of those who were about her, became the same in her turn. They run about in like manner as above, menacing the

* Οἰστυα.

† Μύινδα.

§ Poll. l. 9. cap. 7. Suid. They likewise called this play ἀποδιδακίινδα.

the tortoise : it was formerly called *chelichelone*, and accompanied with a kind of altercation.

What do you do here, Chelichelone ?

The tortoise replied,

Making a lace of millet thread and wool.

Question again,

How came your nephew by his death ?

Answer,

*He fell from his horse into the sea. **

The Greeks still continue the *hop*. † He who goes furthest on one leg without resting is the winner ; this was formerly called *ακρωχιασμός*.

They work the leaves of roses and poppies into the resemblance of little bladders, in order to smack them upon the forehead ; by the depth of the sound this produces, they judge of the degrees of affection in their lovers. ‡

I have

* Meurs. de Lud. Græc.

† Poll. l. 9. cap. 7.

‡ Poll. & Anacr.

I have seen at a Greek wedding, a sport of very ancient date, and practised constantly at the marriages of persons of distinction. Several of the youth start together, with lighted torches in their hands, and run to a certain goal fixed for that purpose; those, whose torches are extinguished in the course of the race, lose, and pay to the others who bring them in burning, whatever the umpire shall determine. *

The reverend father Brumoy, † in his excellent treatise on the Greek theatre, describes the *Cottabus*, a very ancient game, though obsolete in every part of Greece that I have seen: it may probably be continued in Attica and Peleponesus, or other parts of what is now called the

* Moris etiam erat apud Græcos in nuptiis. *Δαμπαδηφορεῖν*, id est, faces ferre ut commemorat Etymologici auctor in voce *Δαῖς*, ubi ait *ἐν τοῖς γάμοις ἴθι ἐν λαμπαδηφορεῖν*. Job. Tusol. de festis Græc. p. 579. Thes. Græc. Antiq. Gronov.

† Théâtre des Grecs. la paix Comed. d' Aristoph. act. 2. t. 4. p. 15.

the Morea. This game was originally performed by throwing wine into the air, which was to fall again with a noise into the vase from whence it was thrown ; but at other times a stick being fastened in the ground, upon the top of which they fixed scales, under those were two vases full of water, in one of which was a figure of brass. The players with a jerk threw wine from a considerable distance into one of the scales, and he who had the dexterity to throw in a sufficient quantity to weigh it down, and touch the figure, was the winner. They drew also from thence happy or unfortunate prognostics with respect to their amours, from the degrees of sound which was produced by the stroke. The *Cottabus* was a game of festivity and society, of which frequent mention is made by Aristophanes and others. *

Speaking of propitious omens in galantry, I think a description of the game *Chelidonia*, which I have just mentioned, may not be ill timed in this place.

The

* Κόλαβιζμήν.

The Greeks, to discover the success of their amours, no longer apply to the cotabus, nor the smacking of bladders on the hand, which we are informed by Anacreon, was the ancient custom: the *Chelidonia* is now the only oracle of the Greek youth.

The evening of the day appointed for a peep into futurity, two girls, to whom the care of this transaction is committed, apply to the young men and maids, desirous of being concerned in it, from each of whom they are to receive a pledge of some kind or other, such as a ring, a piece of money, &c. which are afterwards put into a vase. Those conductresses then fill the vase with water from some sacred fountain, and cover it with myrtle and laurel leaves, observing the most profound silence during the whole time. The vase is afterwards exposed in the open air, and carefully attended until the next morning at the hour fixed for the discovery. The parties concerned being then assembled, one of the vestals opens the vase, while the other sings or recites
a couplet

a couplet of lines, composed for the game, which is called the *overture of the Chelidonia*. Each person in turn is now required by the conductresses, to recite a Greek distich, at the same time that they are drawing one of the pledges from the vase.—The owner of the pledge is to consider the distich as an answer to his or her enquiry, whether favorable or disadvantageous, as it may happen to be pronounced by the person called upon for that purpose. These fortuitous sentences are the oracles or pre-sages, and they continue the same method with the rest of the pledges, until the whole is withdrawn. The water that remains is not without its efficacious properties in this mysterious transaction. They drink it to discover if their thoughts are justly conceived, and to see whether their wishes shall be accomplished. The water being poured into a cup, if it bubbles when the lips approach it, it is a good sign. Sometimes when many of the parties are dissatisfied with the result of their enquiries, all the pledges are again put into the vase, and the game recommenced. This is but a repetition of the first play, except that the play-

ers, oftentimes being soured and disgusted with a second instance of ill fortune, divest themselves of all regard to decency, and utter very abandoned sentiments in the couplets they recite; others, under pretence of explaining the sense of them, shock the ears of those who have the least remains of delicacy about them.

The young Greeks, particularly the girls, have a store of numberless couplets, and songs of all kinds, which they repeat with wonderful facility. They have also tragedies written in the vulgar Greek, which serve for no other purpose, but to shew the great difference between the tragic muse of the ancients, and her representative of the present age.

I am, Sir, Yours, &c.

L E T T E R

LETTER XV.

Baths.

S I R,

THE object of my present letter is to give you an account of the Greek baths. In this country the votaries of Hy-men never approach his altar, without previously using the ceremony of bathing.

The custom of bathing, so frequent among the ancient Greeks, is not less so among the moderns. It is practised at present with all the minutiae of former times. Beside the public baths which are generally much frequented, persons of condition have them in their houses. They pass immediately from the bath to the couch, on which they take their repast ;

M 2

from

from thence most probably came the ancient custom of eating in a recumbent careless posture.

The Greeks took but one repast in the course of twenty-four hours, which was in the evening, and the use of the bath immediately preceded the entertainment. A practice continued * through succeeding ages to the present time.

The attachment of this people to local customs is worthy of imitation. The ancients never used any but the hot baths.—The Turks and modern Greeks follow undeviatingly their example.

Alcinous says to Ulysses, “ We are fond
“ of magnificence in dress, delight in the
“ hot baths, in gallantry and dancing.”

The modern Greeks may justly say the same thing. Ulysses having met with a gracious reception from the king of the Phæacians, and been sumptuously feasted
by

* Mercurial. de Arte Gymn. Lib. 1. de Balneis. p. 38.

by him, retires to the bathing chambers,
“ He is charmed, says Homer, to behold
“ the fume of the hot baths, for since his
“ departure from the dominions of Calyp-
“ so, he had not enjoyed the pleasure of
“ such a refreshment.” *

If the frequent use of the hot baths is pernicious to beauty, as it is generally represented to be, the force of custom must be wonderful, since the women have ever followed the ancients in this practice. But it is certainly very salutary to the constitution, and in particular to that of old persons, whom it strengthens, instead of enfeebling, by facilitating that gentle and necessary perspiration, which otherwise is with difficulty performed by reason of the dryness of their skin, the pores of which are closer than those of younger men. In this I speak from experience. It is certain the use of the hot bath prevents many of those disorders which attack men of an advanced age, and that disorders of the breast are very rare among this people.

M 3

The

* Odyss. l. 3.

The Greeks and Turks, particularly the women, make use of a glutinous kind of earth to wash their head and hair with, while in the bath. It is found in the Archipelago islands, and on the coasts of the Black Sea.* The Greeks formerly used the same kind of earth for washing of linen; and it supplied entirely the place of soap. Pliny says, *The women made use of Ghian† earth for the hair and the skin.‡* It is used by the modern Greeks for the skin, which, by gently rubbing, renders it more soft and smoth. §

The

* Likewise, from Bythinia, Lampfacus, the Dardanelles, Sale, &c.

† *Gbio*, or *Kemlik*, anciently *Cius*, a city of Bithynia, situate near the borders of the gulf of Mondagna.

‡ *Ufus ad cutem mulierum . . . præcipue què in calliblepharis et inficiendis capillis.* Plin. l. 35. cap. 16, & 17.

§ Belon, who travelled through Greece in 1546, in a discourse entitled *Que les femmes de Turquie sont belles par singularité et netes comme perles*, mentions a passage of Dioscorides,

The women go in large parties to the public baths. It is a day of festival with them, and they make use of it accordingly, dancing and regaling with great freedom on those occasions.

Homer mentions this custom.* The women bathed wore their richest habits, and the place re-echoed with the shouts of men and women dancing together. The beautiful Polychaste, Nestor's youngest daughter, conducts Telemachus to the bath, and afterwards presents him with a handsome vest.

I will not pretend to assert that the rules of modesty and decorum are rigidly observed in the private baths. I have heard parents accused of neglecting, in that particular, the duty they owe to their children.

M 4

The

des, that this earth, which softened the skin, gave also a freshness to the complexion, &c. *Terra Chia extendit faciem et erugat, atque splendidam reddit, colorem in facie, et toto corpore commendat, in balneis pro nitro detergit.* Obs. des Singularités, et choses Mem. Trouvées en Greece, imprimée a Paris in 1588.

* Odyss. l. 3.

The ancients, according to Plutarch, were much more circumspect.* Cato, says he, never bathed with his son, though it was a custom generally practised at that time in Rome. A man, in those days, avoided the bath when his father-in-law was going into it, judging it indecent to appear naked before him. In process of time, the men learned of the Greeks to bathe without ceremony before one another. The Greeks, in their turn, carried it still further, and men and women promiscuously entered the bath together. This practice is not now permitted at the public baths in Greece, but the Greeks are not quite so reserved in their domestic baths.

The women bathe often. They do not suffer a newly-bought slave to enter upon any office before bathing. Terence remarks it in his play of the Eunuch.†

The

* Plut. life of Cato.

† Accersitur lavatum interea virgo, et lavit; redit, deinde illam in lecto illæ collocant. Eunuch. Act. 3. sc. 5.

The Greek women bathe at least once in every month; formerly the laws prescribed it oftener. At the *neomenia*, or new moon, * they never failed to perform this obligation.

An intended bride, on the eve of the nuptial day, is conducted to the bath with great ceremony, and to the found of several instruments.

In one of Aristophanes' comedies, Trygeus orders his valet to get all things ready for his marriage, and to conduct the servants of the bride to the bath. †

There was a very singular custom observed in the *Gymnasium* at Athens.— Any person, who proposed to be received into that academy, was, previously to his
M 5 election,

* Joh. Meurs.

† When Naomi instructs the young widow Ruth, how to appear to advantage before Boaz, to induce him to marry her, she says to Ruth, "Wash thy feet, therefore, and anoint thee, and put thy best raiment on." *Lavare igitur, et ungere, et induere cultioribus vestimentis, et descende in aream.* Ruth, ch. iii. ver. 3.

election, led in ceremony by the scholars to the bath. As soon as he approached the door of the bath, his companions, who followed in crowds, set up a hideous cry, in order to surprize and intimidate him, judging by that means of his courage and fitness to be received into their society. If he proceeded with resolution, and behaved himself in this particular to their satisfaction, they suffered him to bathe, admitted him a member of the academy, invested him with a gown which was the uniform of the Gymnasium, and bore him in triumph to the feast which was prepared for his sociable induction. *

I am, Sir, Yours, &c.

† Buling. de Ludis Athen Bala.

L E T T E R

L E T T E R X V I .

Marriages.

S I R ,

A PEOPLE devoted to festivals, to novelty, and public spectacles ; attached to religion by its external pomp, by the multiplicity of their gods, and the splendor of their temples ; are not likely to have solemnized the rites of marriage, without adding all the brilliancy and decorations of which such an event was susceptible.

Men of the most savage nations celebrate the day on which they form a lasting attachment with the fair as the most joyful and important of their lives. To exhibit marriage

marriage with the most pleasing aspect, is to present it in simplicity of manners, and accompanied by that gaiety, purity, and innocence, with which it was performed in the earliest times. The Greeks of our days, adverting to the customs of the ancients, have retained the greatest part of the ceremonies which were then used in the celebration of nuptials. They considered an early entrance into the matrimonial state, as the indispensable duty of a good citizen, and therefore engaged in it very young. The laws of Sparta were extremely rigorous in marking with infamy those who remained in a state of celibacy. Dercillidas, a renowned leader of the Lacedæmonians, was, in a public assembly, insulted by a young man on account of his continuing celibate; and all present took part against Dercillidas. At Sparta, upon the celebration of a certain festival, the women were permitted to seize the young men who remained unmarried, to drag them before the altars, and chastise them with whips. (*)

The

(*) Ath. l. 13. Meurs. Græc. Fer. l. 5.

The sage Theogonis told the Greeks,
 “ The richest and happiest man was he who
 “ possessed a gentle and virtuous wife.” (†)
 But why consult philosophy, which often in
 its progress embarrasses itself, and falls into an
 uncertainty worse than the darkest ignorance?
 Philosophy has always been in decisive on
 the article of marriage. Socrates being ap-
 plied to by a young man for his opinion
 whether he should marry or not, the phi-
 losophe rgave him this answer.—“ Which-
 “ ever opinion you adhere to you will in-
 “ fallibly repent. Should you prefer a life
 “ of celibacy, it is solitary ; you will not
 “ know the delight of having your race
 “ perpetuated by your own offspring ; but
 “ a stranger shall possess your fortune ; on
 “ the other hand in taking a wife—look for
 “ constant vexation, and strife without
 “ end. If she is well dowered, expect in-
 “ cessant reproaches on that head. The
 “ pride of her relations, and the tongue
 “ of your mother-in-law will soon become
 “ insupportable ; her gallantries will be a
 “ source of perpetual torment to you, and
 “ your

(†) V. 1223:

“ your doubts of the paternity of our children will ever perplex you.” &c. (*) After that,

Judge if you can : and choose if you dare.

A rich man who had an only daughter, asked Themistocles, which he should prefer as a husband for her, a man of good character without fortune, or one who abounded in possessions but of bad reputation. “ I should rather,” replied Themistocles, “ have a man without money, than money without a man.” (§)

The modern Greek has no philosophers to consult, and therefore no deliberations whether he should marry or not. Hence it is that population is better promoted among the Greeks than with the Turks, who live under a military government, and destroy without remorse, but never think of repairing. The most considerable cities of Greece have never been rebuilt by their

con-

(*) Val. Max. l. 7.

(§) V. l. 7.

conquerors ; because under a monarchy so despotic as that of the Ottoman empire, neither the sovereign nor the subjects have any fixed hopes in the continuation of their property ; for which reason they voluptuously enjoy the present time without restriction ; into futurity they have no views.

Among the Turks, beneficence and vanity have produced some few public edifices. They have temples, fountains, and strong spacious houses for the accommodation of travellers ; but in a country where property is held by the most precarious tenure, (being very seldom hereditary, particularly among the rich men in high posts under the government,) they can have no idea of perpetuating any thing. A few slight embellishments are all they attempt, of consequence population languishes ; they cannot contemplate the happiness of their posterity with any prospect of satisfaction or tranquillity. On the other hand the Greek, the Armenian and the Jew, (people that abound in the Turkish empire, and whom the Turks hold in such contempt as not to be afraid of the number of their slaves)

slaves) abandon themselves to their natural inclinations ; and they confide in the hopes of a numerous posterity, who shall at some future period recover all those territories which the conquerors of Greece have ravished from them. Marriage must of course be an institution favourable to their hopes ; accordingly celibacy is very rare among them.

If you are curious to read the history of Hymen, one of the most agreeable gods of ancient Greece, you will find it in the learned notes of Meziriac ; on the epistle of Phyllis to Demophoon. (*)

The modern Greeks have no fixed season for the celebration of nuptials. The ancients usually celebrated theirs in the month of January, from thence called *Gamelion* ; but they have as formerly Mediatrices whom they still call *Proxenetes* and those persons are quite as necessary as heretofore. The young women being almost constantly immured, in the *Gynæcon*, a man can decide upon the merits of her who is proposed to him, only by the report which he receives from

(*) Tom. 1. 133.

from the Mediatrix. The moment the lady has dropped her veil, he is engaged to her beyond the power of retraction.

Anciently the possession of a woman was only to be purchased by a term of actual servitude to the father. (*) That imposition was afterwards removed, and the servitude converted into certain presents.—“Still,” says the author *de l'origine des loix*, (§) “it is a custom among the Greeks, that he who marries should purchase his wife by presents made to her parents.”

It is true that a Greek upon his marriage makes presents to the bride, but they are spontaneous and not obligatory, or as the purchase of his wife; on the contrary, most probably he would not have taken her without a portion suitable to her condition.

The ancient Greeks, always scrupulous observers of the primitive laws of (†) marriage abhorred Bigamy. Euripides make
Hermione

(*) Mez. Ep. d'Ovide, t. 2. p. 317.

(§) Tom. 2. l. 1. p. 6.

(†) Obs. sur les chœurs par M. Hardion.
Mem. de l'Acad. des Inscip.

consulte Montaigne

Hermione say, "it is contrary to good order that two women should be at the same time under the laws of one man." Charondas went farther; in the code he formed for the Thurians; there he lays it down as a rule (according to Diodorous) (*) that those who bring a step-mother to their children should be excluded the public councils; judging that men, capable of rendering such an ill office to their family, could have no good intention towards their country. For, said he, if their first marriage has been happy, there they should stop; on the contrary if miserable they must be insane to risque a second engagement of the same kind. The Greeks of these days though less free than their ancestors would not submit to such a restraint.

Unequal matches were as common in former times, as in our days. A man of rank (said Theogonis) (§) stoops to espouse a rich woman who dishonors him; and a virtuous girl marries a villain because of his wealth. Thus the bad and the good are promiscuously joined:

(*) Diod. l. 12.

(§) V. 185.

joined : from thence springs such a degenerate race.

Teleficles father of the famous Archilocus tarnished the lustre of his birth by a disproportioned marriage with a slave called Enipo. * The Greeks, says the abbé Sevin § (mentioning this passage) beheld unequal alliances with a sovereign contempt, and oftentimes the shame reflected on their children. The modern Greeks call the offspring of such marriages the children of a slave. They observe exactly the ancient precept, *si vis nubere, nube pari*, so well illustrated by the Epigram of Callimachus, and they carefully avoid disgraceful alliances.

However they judged less rigorously of certain marriages, of which even now we see many examples, one of which is related by M. Burette, in his life of Homer, from Herodotus. Phemius a famous singer, celebrated in the Odyssy, married Critheis, who was already by an illicit correspondence

* Recherch. sur Archiloch. Mem. de l' Acad. des Inscrip.

§ Mem. de l' Acad. des Inscrip.

dence mother of the great Homer. Phe-mius was established at Smyrna, where he taught grammar and music, in the neighbourhood where Critheis lived. Having frequent opportunities of observing the singular industry with which she followed the art of spinning for a livelihood, he took her to his house, in order to employ her upon the wool, which he used to receive from his scholars in lieu of money, for his instruction.

At length, charmed with the amiable conduct of Critheis, he made her his wife. To follow the comparison of our days with the ancients. I have seen during my stay at Smyrna more than one imitator of Phe-mius, with this exception, that the Greek damsels who married with our countrymen, had not committed the fault of Critheis.

Among the Greeks the ceremony of marriage is announced by the festivals which precede it. The ancients called them *Pro-lusoria*, as they did those which ushered in the solemn sacrifices made to Juno and Diana. * “Marriage,” says a shepherd of Theocritus,

* Meurs. Græc. Fer. 842.

Theocritus, * “ brings neither cares nor vexation, it is always attended by joy and festivity.”

At present the intended bride on the evening of her nuptials is led by her female acquaintance, in triumph, to the bath.—The antiquity of this custom you have already seen in my letter on the baths.—

Homer describes the ceremonial of nuptial pageants on the famous shield of Achilles. The bride and bridegroom going from their house are received by numbers of persons, ranged in the most exact order, who conduct them through the streets with a blaze of torches; the air resounding with the chanting of hymeneal odes. Others precede and follow the procession, dancing to the melody of trumpets and flutes. The inhabitants of the city, allured by curiosity, are at their doors beholding this agreeable solemnity with an interested satisfaction.

Euripides mentions them. “ Admetus,” deploring his wife, cries out, “ Oh palace! Oh nuptial apartment! what difference
between

* Idil. 27. v. 25.

between my present situation and my past felicity ! This mansion I once entered, (alas wretched remembrance !) conducting my lovely fair, joyfully welcomed by the sounds of music and of nuptial acclamations ; surrounded by troops of social friends following a crowd of flambeaux, while hymns of gratulation ravished the attending ear. Their theme, the happiness of her from whom now proceeds this flood of grief.

The Greeks still observe the same disposition in their nuptial processions : numerous attendants, and music are always to be found on those occasions. They are generally opened to the harmony of a variety of instruments, and with dancing. The bride profusely adorned, with looks abashed, proceeds in a solemn pace, supported by her female friends or nearest relations : during which the epithalamium is performing. The admiring crowd press with the utmost impatience to see the bride, voluntarily addressing her with these verses of Catullus.

*Sed moraris, abit dies ;
Prodeas, nova nupta. **

The

* Epithal.

*The time flies fast and chides delay ;
Haste then, oh fair one ! while 'tis day.*

Formerly the bride wore a veil of a red or yellow colour, a custom still continued by the Armenians, which veil, called *flammeum*, covers the head, and descends almost to the feet ; it is commodiously formed to conceal the embarrassments, tears, and burning blushes, inseparable from beauty and innocence at such a critical time. *

The splendid torch of Hymen, § that torch so well known and celebrated by the poets, even to consecration, as an emblem of marriage, still maintains its place among the modern Greeks. It blazes in their processions, and is an attendant afterwards on the bridal bed, near which it is placed against the arrival of the new married pair, and remains until the whole of it is consumed. If by any accident it should become extinguished,

* Jam nuptæ trepidat sollicitus pudor,
Jam produnt lacrymas FLAMMEA sup-
plices. CLAUD.

§ Tollite, o pueri, faces :
Flammeum video venire. CATUL.

guished, the most unfortunate presages would be drawn; on which account unremitting vigilance is used to prevent it. The sacred fire was not more attentively watched by the vestals.

The nuptial torch of the Romans was borne by a young man; which office among the ancient Greeks belonged to the mother of the bride. It was also her office to prepare and adorn the bridal bed. She performed the office of Pronuba, * and attended the bride thither; at the same time taking on her the duty of Paranympus, she conducted the bridegroom in like manner. The Paranympus and Pronuba are, by the modern Greeks, represented in the persons of the marriage sponcers, who accordingly attend the married pair through every part of the ceremony. †

The bridegroom and bride before their presentation at the altar are adorned with a crown

* Mez. Ep. d'Herm. t. 2. p. 360.

† Ducitur in thalamum virgo, stat Pronuba juxta.

CLAUD. de Rapt. Proserp.

crown or chaplet, which the priest during the ceremony changes alternatively, presenting the man with the crown from his wife and then delivering the man's to her. This ceremony, practised by the moderns, owes its origin also to the ancients.

You must know that anciently lovers as well as husbands wore such crowns or chaplets. The lover upon a dispute with his mistress destroyed this emblem of his passion for her; which the husband carried with him to the grave.

Representations of marriage were frequently expressed in *bas reliefs* upon the tombs of the ancients. I cannot otherwise explain the design of a tomb communicated to me by M. Peyssonel, and which he has since transmitted to M. le Comte de Caylus, to be deposited in his collection of antiquities. The wife is receiving a crown from her husband, who in his turn is crowned by their son to all appearance, as if renewing their vows. This piece, which seems to be an image of the most perfect union, may

also be supposed to represent the double crowns of Hymen and of Death.

Juno, presiding goddess of the hymeneal train, wore a crown of *rushes*, mixt with those flowers we call *immortals*. (*) Crowns have ever been described as emblematic of marriage. Claudian, in his pleasing description of the meadow, where Proserpine amused herself gathering the flowers which her footsteps had produced with instant vegetation, (favoured with unusual fecundity as may be supposed by Aurora and the balmy Zephyrs which awaited her); represents those flowers forming themselves spontaneously into an hymeneal crown. Direful omen of the calamities destiny had allotted for her in marriage. (†)

Nuptial

* Projicit ipse suas deductâ fronte coronas.
Ep. de Cydippe a Aconte. NONNUS mentions a young man who was betrothed in marriage, but perished in battle, before he put on the nuptial crown. DIONYS. l. 2. v. 218.

(†) Nunc sociat flores, SESEQUÉ IGNARA

CORONAT,

Augurium fatale tori,

De Rapt. Proserp. l. 2.

Nuptial crowns were anciently, as now, consecrated by the Greeks. You have already seen that they were used upon all occasions of festivity, and for all estates of people; from the throne to the shepherd's crook.

I should not omit one essential ceremony still preserved by the Greeks; the cup of wine anciently was presented to the bridegroom in token of adoption. This cup was a symbol of contract and alliance. (*) After him the bride drank from it, and in succession it was offered to the relations, and guests. Thus Pindar says: (§) "In mar-

N 2

"riages

(*) Athenæus here retraces the practice of the Segobrigians, among whom it was a custom that the king's daughter presented water to the person she chose for a husband. He represents the daughter of Nannes, presenting the cup to Protis, chief of the Phocians, and the founder of Marseilles. Ath. t. 13. Diff. de M. Cary. p. 60.

(§) Φιάλαν τις ἀφ᾽ ὧντιος ἀπὸ χειρὸς ἰδω,

Ἐγὼ δὲ ἀμπύλον καχλάζοισαν δρόσω,

OLYMP. 7. Stroph. I.

Sparkling

“riages of splendor among the opulent, the
 “father with his own hand presents to the
 “man, whom he has chosen to be a husband
 “for his daughter, a cup of gold, spark-
 “ling with the purest juice of the vine,
 “&c. (*) :” Among the moderns the
 ceremony of presenting the cup, is per-
 formed to both by the priest, immediately
 after the benediction: then by him also it
 is delivered to the sponsors, (§) and finally
 to the witnesses of the marriage. You will
 find in the history of the lower empire,
 that the emperor Maurice, who married
 the princess Constantina, immediately af-
 ter

Sparkling with the dew of the vine.

Δαφνίστρε

Νύμφα μαυρόν ποσσίν οἶνον ἔχουσι δίδα δι,

DE DOMO IN DOMUM. This cup used to be
 passed from house to house. See Mr. Chaba-
 non's elegant translation of this ode, with
 notes. T. 32. des Mem. de l'Acad. des Inscrit.
 p. 464. Vincitori Olympici, tradotti da J.
 Bapt. Gautier, p. 128.

(*) In all probability the Greek wines were
 stronger and more spirituous, then, than they
 are at present.

(§) V. de Tournesort, t. 1, p. 150. let. 3.

After his succession to the kingdom of her father Tiberius, commanded a brilliant throne to be erected in the court before his palace, and covered it with a veil: the time being arrived when he was to present himself before his people, and the veil being removed; the emperor was discovered with the empress by his side. The spectators (remember they were Greeks) as in concert, strike up the hymeneal songs; while the Eunuch, who had conducted the princess, pours forth wine into a cup, which he presents to the royal pair. (*)

The Bæotians conducted the bride to the house of her husband in a chariot, where being entered they burnt the axle-tree at the entrance of the door; in token of the domestic duties she owed to her husband, and that she ought never more to go forth from his dwelling.—

The Greeks, ever addicted to superstition, considered it as an unpropitious omen if the
brid,

(*) Hist. du Bas Emp. t. 11. p. 355.

bride, in entering her husband's house the first time, should touch the threshold of it, even with the tip of her foot ; which threshold in all other cases was consecrated to the goddess Vesta, or to the household Gods. To avoid that misfortune the lady was generally carried over this dreadful obstacle in the arms of her companions. (*)

The bride is still supported by her friends, who accompany her home ; and being arrived there, she is obliged to encounter another ceremony equally ridiculous with that of the threshold. A carpet being spread upon a sieve, she is compelled to walk over it, in her way to her husband's room. If the sieve, over which it may be imagined she never fails to tread with her greatest force, should not crackle as she passes, her husband and friends would entertain suspicions prejudicial to her honor ; but they are happy and content with respect to that circumstance, provided

(*) *Sensim super limen attolle pedes, nova nupta ; sospes iter incipe hoc.* PLAUT. in *Casina*. Act. 4. Sc. 4.

vided the ordeal of the sieve proves propitious.---

The greatest part of the dowry consists in precious stones and dresses, which they exhibit in the most glaring manner.

In this they follow the ancient Greeks: Hermione says in *Andromache*, "These ornaments of gold which now adorn my head; and that variety of robes, I possess; came to me neither from Achilles, nor from Peleus. I brought them from Sparta. Menelaus my father presented them to me, with a dowry still more considerable; to the end that I might speak with freedom." *Clytemnestra* says likewise, "Let them unload the waggons of those presents which I intended for the dowry of my daughter; and let them be replaced in my palace." (*) The modern Greeks derive their greatest vanity from this sort of splendor.

The custom of the bridegroom presenting the bride with the nuptial gifts is one of the
most

(*) *Iphig. in Aulid.*

most ancient we know. It seems to have been observed all over the universe. We have an instance of it among the Barbarian Africans, in the answer given by Sophonisba to Masinissa. That savage Numidian being reproached for his marriage with the daughter of Asdrubal, the avowed enemy of Rome; in order to deliver her from the malice of the Romans, ordered her to be presented with a cup of poison; at the time of receiving it she made this reply. "I accept this as the marriage-gift of Masinissa, which would not in itself prove disagreeable to me, if he had no other to present to his wife. Tell him however, it is ill suited to the occasion; it would not have been so much misapplied on any other day as that of our marriage." (*)

The Greeks celebrate their marriage feasts in various diversions of dancing and play. Vaulters and tumblers are provided at those times to entertain the guests, with exertions

(*) *Accipio nuptiale munus, nec ingratum, si nihil majus vir uxori præstare potuit: hoc tamen nuntia, me melius moriturum fuisse, si non in funere meo nupsissem.* TIT. LIV. l. 30.

exertions of their strength and address. Homer paints a scene of that kind in a manner much resembling the moderns. Telemachus, and the son of Nestor, arrive at the court of Menelaus just as he was about to celebrate the marriage of his daughter; they find him at table among his friends, the palace re-echoing with cries of joy, mixed with the melody of various instruments, and the loud chorusses of the singers; (*) one, particularly distinguished in the midst of a circle by the skilful touch of his lyre, produces the most divine harmony; while the vaulters and buffoons, by dances of agility surpassing belief, astonish and delight the whole assembly. That spe-

N 5

cies

(*) Cnemon, an Athenian, gives his hand to Naucles, who presents it to his daughter, commanding her to take Cnemon for her husband. After this ceremony, he orders his domestics to appear, and sing the nuptial chorusses; afterwards leading up the dance himself. Theag. & Charic. l. 6. t. 2. p. 14.

Dancing at weddings introduced such licentiousness that the council of Laodicea in Phrygia, held in the year 367, thought it necessary to forbid it. Abr. de l'hist. de l'Egl. t. 2. p. 103.

cies of dancing was deemed licentious: the council of Laodicea, held about the year three hundred and sixty-seven, thought itself obliged to prohibit such kind of dances at the celebration of nuptials.

It appears from Lucan, that the Romans copied the principal of their marriage ceremonies from the Greeks. Cato, at the renewal of his marriage with Marcia, omits the usual circumstances of pomp and splendor. No garlands adorn the door of his house; the sacred torch of Hymen is not seen to blaze; nor do they elevate the nuptial bed as a throne, upon pillars of ivory. Their vestments shine not with gold and silver. Marcia appears neither dressed nor crowned with bridal splendor; she comes, but not supported by her friends, or borne in their arms over the threshold consecrated to Vesta. The veil, commonly worn by the bashful bride, to conceal from exploring eyes her confusion, trepidation, and embarrassment, flows not adown the graceful person of Marcia. Habited in the usual manner, she receives her husband, embracing him, as she would her little infant;

fant; the purple is concealed under a coarse garment of the most dismal aspect. This solemn hymen admits not of those riotous joys and petulant follies customarily attendant on such occasions; no feasts are prepared, no guests invited. The faithful couple renew their vows in silence; and reunite their loves under the auspices of Brutus, who is sole spectator. (*).

Among the Greeks a widow seldom remarries. Pausanias relates that it was forbid by the ancients; and that Gorgophona, who married Oebalus, was the first instance of a woman espousing a second husband.

The

* *Festa coronata non pendent limine ferta,
legitimæque faces,*

Turritaque premens frontem matrona corona

Tralatâ vetuit contingere limina plantâ.

Non timidum nuptæ leviter tectura pudorem

Lutea demissos velarunt FLAMMEA vultus, &c.

Non soliti in sere sales.

PHARS. J. 2.

The Greeks by their religion are enjoined continence the first night of marriage. It is known that at the fourth council of Carthage, held after the defeat of Gildon in 398, which gave peace to Africa, * it was regulated that the married pair, out of respect to that holy sacrament, should, on the first night of their new estate, observe the most rigid forbearance of nuptial pleasures.

This prohibition, so advantageous to the priests who have power of dispensation therein, was formerly established in France.

In this country the bridegroom gives to each of his companions who assisted, or were present at the ceremony, a handful of comfits, which seems to be derived from the ancient method of distributing nuts; as a sign that he renounced the follies and juvenile amusements of youth. (§)

The

* St. Augustin assisted at that council; there were present also one hundred and fourteen bishops.

Hist. Eccles. de Fleury, t. 5. l. 20.

(§) Sparge, Marite, nuces, VIRGIL. Eclog.

Vid. Plin. de nucę juglande.

The ancient Greeks also distributed nuts and almonds to the marriage guests, at which the whole company joined in loud exclamations, and a general confusion ensued. The new married couple commonly seized that opportunity of retiring.*

In the villages and in the country, the bride is conducted in a chariot drawn by wild oxen, and to the sound of musical instruments. I find but one instance of that sort of procession among the ancients, which Pausanias mentions in a story relating to the Plateans. I here give it to you; the simplicity of the ancients may possibly excite a smile!

Juno in one of those choleric fits to which she was so much addicted, the particulars of which are not come to our hands, quitted her husband Jupiter and retired to Eubœa. Jupiter, after many fruitless attempts to soften the rigor of her resentment, hastened to find out Citheron who

* Ne nuptæ clamor audiretur.

SCALIG. in lect.

who then reigned in Platea, in order to ask his counsel in respect to his embarrassment with Juno. The prince advised Jupiter to order a wooden statue to be made, and perfectly dressed to represent a woman; to have it placed in a chariot; and drawn by wild oxen through the city. He proposed that a report should be previously propagated throughout the neighbouring kingdoms, announcing the approaching marriage of Jupiter with Platea, daughter of Asopus. The information concerning the marriage would of course soon find its way to Juno, who no sooner heard it but she flies to Platea, approaches the chariot then in procession through the streets of the city, seizes the supposed lady, and in an instant divests her of the marriage attire; when, to her infinite and agreeable surprise, there remained nothing but a statue of wood. Pleased with the adventure, which had alarmed her in the most serious manner, she could not but admire the stratagem, and immediately with open arms and face of joy embraces Jupiter. A perfect reconciliation ensued upon the spot. The
Plateans.

Plateans celebrate this event (so related by Pausanias) as a festival. *

I finish this with recommending to you to read those elegant discourses of Dion, on the delights of a rural life. A portrait which still resembles its original and is a description I prefer to all others. It is among the inhabitants of the country that marriage is a real joy and not a chimera, as it certainly is in the great world. You would be charmed with that simplicity of manners, and those ceremonies founded on originals produced in the remotest ages, which still subsist in Greece, with scarce any alteration.

They endeavour to choose, as heretofore, a season favourable to their wishes,—the air serene and the moon attending. The betrothed couple labour with increased diligence, to bring on with greater expedition the day that is to fulfil their bliss. “I would compare,” says the Greek author,

* It was from this anecdote, Antreau took the subject of his comic ballet of Platea: the music was by Rameau.

thor, * “the different circumstances attending the life of a simple swain, and
 “one of the great. For one of the latter,
 “what a multiplicity of forms and ceremonies in every incident of his life, particularly in the affair of marriage?—
 “What a number of persons are summoned before even a single preliminary can
 “be formed? How many enquiries into
 “the antiquity, the power, the fortune
 “of each family?”

We may most safely repeat after Fontaine:

In this point we are all Athenians.

For which reasons I shall ever consider the spectacle of a rural marriage as a scene, most engaging, most interesting, and best adapted to represent an image of felicity. That felicity which riches very seldom produce.

I am, Sir, Yours, &c.

* Vies des Orat. Grecs. t. 2. p. 114.

LETTER

L E T T E R XVII.

Nymphs, Women in Child-bed, Paternal Affection, Hospitality.

S I R,

A Bride is distinguished by the same appellation among the modern Greeks that she was in the time of the Ancients. She is called by those of her own house *νύμφη*, Nymph. "Penelope says, (in Ovid's "epistles) nymphs (speaking of the brides) "joyfully bear their offerings to the altars, "that the Gods may preserve their husbands."

In most of the Greek islands, the art of physic is exercised by the women, by means of some hereditary receipts of medicines; or of discoveries from the distillation of simples, in which they greatly excel; as it is a practice much followed by that sex.

* Grata serunt Nymphæ pro salvis dona maritis.

sex. Once at Milo I experienced myself the happy effects of their skill. The delivery of women in child-birth is their peculiar province. The appearance of a surgeon being in general obnoxious to the Greek women at those times. The author of *l'origine des loix*, * who made the most profound researches into ancient customs, has not omitted to relate the account of a young woman of Athens, who, when the republic proscribed the practice of physic or midwifry by women, disguised herself in the habit of the other sex, to contrive an opportunity of learning the obstetric art, that she might be enabled to relieve the women from the embarrassments they were in; in being compelled to seek assistance from men on occasions of child-birth. Their delicacy was so great in such cases that many perished for want of assistance. The young Athenian, it may be easily conceived, had no cause to complain of want of business in her newly-acquired science; but it being observed, that the whole practice of the faculty centered in this new physician: suspicions arose which were indeed but too well

* T. 2. p. 270. Hygin. fab. 274. p. 328.

well founded. She was brought before the court of the Areopagus, to give an account of herself. Agnodice, (which was her name,) had no great difficulty in justifying her conduct; she confessed the disguise, but produced the most authentic testimony of her having assumed it for the benefit of human nature, and of her friends in particular. The justice of the court, admitted her excuse; the proscription was taken off; and in future the women were permitted to follow the profession without restraint, which they have ever since continued to practise. A midwife is a character greatly esteemed by the modern Greeks.

Would you believe, that conjugal affection is to be found as generally, and in as great a degree, among the modern Greeks, as we meet with descriptions of it in the days of ancient Greece.* Every thing Claudian says of the dignity of the mother, who by that title alone preserved the same rank in her husband's affections, which
the

* *Omnis amor magnus, sed aperto in conjugate major.* PROPERT.

the attractions of her youth had formerly obtained, is exactly verified in the present age. *

In a word, notwithstanding what you may have read in Pausanias, “ That the
“ ancients respected the qualities of father
“ and mother in a different manner to what
“ was done by the Greeks of his days. †”
and that it is true every race of men degenerates at some particular period, yet I can assure you paternal affection and filial piety, are virtues still subsisting without the least diminution in Greece. They shone, it is true, with greater lustre in the first ages, because poets paid more attention to them; Homer, when he would describe Ulysses’ joy at the prospect of safety after he had been floating a long time on the waves, compares it to the delight of a child beholding its father whom it tenderly loved, restored to health after a long and desperate disease, which had reduced him to the brink
of

* *Fœmina, cum senuit, retinet connubia partu.*

Uxorisque decus matris reverentia pensat.

† T. 2. p. 239.

of the grave. Such was the joy of Ulysses when he first got ashore.

Nothing can wound the sensibility of the passions more strongly than the bitter complainings of Megara for the loss of her children, in the 3d Idyllium of Moschus; it is the cry of nature, and the expression of feelings which the Greeks have ever been most susceptible of. *

Hospitality is another excellent quality in which the Greeks are never deficient. The arrival of a stranger puts the whole house in gala; and the best apartments are destined for his use. The Turks are not wanting in the exercise of the same good offices.

The primitive christians first practised hospitality after the example of the Greeks and Romans. Among the latter, inns were frequented by the lowest class of vagabonds only. Persons of distinction or reputation never travelled without letters of recommendation to all the towns through which their affairs required them to pass; the persons

* Odyss. l. 2.

persons those letters were addressed to always received and lodged them in their houses. This intercourse of recommendation (as M. l'Abbé de Fleury observes) * in process of time became, as it were, hereditary in the different parts of Greece and Italy, and bound them in the strongest bands of friendship and alliance. They regarded hospitality as a duty of religion; Jupiter himself presided at such feasts; and the person of the stranger was sacred in all places, as well as the table provided for the guests.

There was formerly a festival instituted in honour of Hecate, for having given an hospitable reception to Theseus, when he was upon an expedition to destroy the famous bull of Marathon. She further offered vows, and made sacrifices for the success of his undertaking, and for his happy return. The exercise of that amiable virtue, hospitality, procured her the name of *Εἰσαδνοία* and the establishment of the festival gave her the rank of a goddess. §

Diodorus

* Meurs des chretiens. p. 124.

§ Petr. Castell. de festis græc. p. 650.

Diodorus relates that Gellias, the richest man in Agrigentum, retained a certain number of domesticks on purpose to invite all strangers to come and take up their lodgings at his house; and that several of his fellow citizens followed the example in a certain degree.

The Turks, beside the inns or *kham*s, established for the conveniency of travellers, have also erected post-houses for their further accommodation, which they call *Menzilkhané*. They are situated on the great roads, where all couriers, provided with the prince's passport, are lodged and provided with every necessary article of travelling. Formerly they furnished horses and even carriages, *gratis*, to those who travelled with the emperor's order; but it was punishable (according to M. l'Abbé du Bos) to take either without order.

The emperor Pertinax, at a time when he was chief of a cohort, having acted contrary to his orders was condemned to the punishment of performing a long journey on foot.

When

When the post-houses failed in the number of horses required, they were authorised to take others from the neighbouring parts to make up the deficiency. The same ordinance still subsists. Notwithstanding all these wise regulations, you will readily conceive that travelling post is more commodiously performed in France than in Turkey.

I am, Sir, Yours, &c.

LETTER

L E T T E R XVIII.

Ceremonies of a Greek Funeral.

S I R,

YOU have seen the Greeks on their days of marriage, festivity, and joy, I am now going to draw a portrait of them in lamentation, tears and sorrow. Such are the transient passages of this short life, that *chagrin* follows quick upon the footsteps of our enjoyments. In the country where I am at present, describing the manners of the people, and making you, as it were, a party in the tour, we no sooner quit the jocund revels of the laughing meadows, but we fall in with some dreary walk planted on either side with the mournful cypress. It is even pleasant sometimes to repose under its gloomy shade.

Follow me into the house where the piercing cries of the slaves, and domesticks proclaim the approach of death! Seest thou not a woman, who swooning, is supported

in the arms of her attendants : it is a distracted mother whose daughter this moment gives up the ghost. Her grief, too mighty to be endured in silence, forces its way in loud exclamations. Her attendants answer with bitter sighs and floods of tears.---Hear her cries :

“ Oh my child ! my daughter ! thou,
 “ who first gav’st me a right to the tender
 “ name of mother, thou, who no sooner
 “ saw’st the light but crying I received thee
 “ into my arms, art now deaf to the cries
 “ of thy parent ! These cries shall pierce
 “ the very inmost recess of the tomb where
 “ thou art going to descend ; even the
 “ highest heaven shall hear them ! it is thy
 “ mother who calls ! My child ! what do
 “ I say ?---my soul, my life, the prop of
 “ my existence, and canst thou abandon
 “ me thus ? Has life forsaken thee in the
 “ strength of thy age, in the flower of thy
 “ youth ? * No thou only slumbereest, or
 a profound

* Such are the complaints of the mother of Euryalus.

Tune illa senectæ

Sera meæ requies potuisti linquere solam,
 Crudelis. &c.

ÆNEID l. 9.

“ a profound and tranquil sleep has seized
 “ thee ; it is I who die, grief has robbed
 “ me of life. Oh sleep of death ! eternal
 “ sleep ! night more horrible than that
 “ which is to close the creation ! thy sha-
 “ dows surround me, thou hast ravished
 “ from me a daughter who never will re-
 “ turn.---Let me follow her, re-unite me
 “ to all that was dear to me in this world.
 “ —Barbarians, why do you interrupt
 “ me ?” continuing with a firm voice and
 an unclouded eye ?” “ Why do you pre-
 “ vent me ? I go to seek my child, she is
 “ waiting for me, hark ! she calls ! No,
 “ she is not dead---for pity’s sake do not
 “ undeceive me---or if it be so, let me em-
 “ brace her clay-cold corse.---Perhaps the
 “ touch of a mother may waken it again to
 “ action, renew the springs of life ?---Oh
 “ heavens, no ! the cries of death, and the
 “ dismal echo of bewailing tell me my er-
 “ ror. Now, now, they tear her from me.
 “ Stop your hands, barbarians. I go---
 “ support me---my dearest child, I come ;
 “ thou dragg’st me with thee into the tomb
 “ of death.”

The afflicted mother, in this state of distraction, follows the funeral procession.

Let us go with it to the last ceremony of interment.

The nearest relations and friends attend the procession as formerly; women and girls come next, their hair dishevelled, and weeping; being arrived at the burial place, their tears flow more copiously. This is also according to the ancient method, as related in the first scene of the *Andrian*, where Simo recounting all that he has done for his son, brings to remembrance the death of Andros' daughter, and what passed at her funeral, at which he assisted, to oblige his son, who also attended to pay the last honours to her remains. *

In

* - - - - In funus prodeo

Effertur, imus. Interea inter mulieres
Quæ ibi aderant fortè unam adspicio ado-
lescentulam - - - - -

- - - - - Funus interim

Procedit: sequimur, ad sepulchrum venimus,
In ignem imposita est, fletur, &c.

In the 135th plate of the *Monumenti Antichi* of M. Winckleman, whose works it always gives me pleasure to quote, Andromache is described followed by a great number of Trojans, attending the corpse of Hector, which they are carrying into Troy.

Staius represents the Argivian women, bewailing the death of their relations killed at the siege of Thebes.*

The Greeks conform to the ancient custom of washing the body before interment ; in which they are followed by the Turks. They hire, as formerly, a certain number of women, who walk in procession before the body, tearing their hair, and singing the praises of the deceased. These mourners among the Romans had the appellation of *Præficæ*, † and the singers, who were a separate body, the name of *Næniæ*.

O 3

In

* - - - Dejecti in pectore crines,
Accinctique sinus. - - -
Tristibus illabens famulis, iterumque resurgens
Quærit inops Argia vias.

THEBAID l. 12.

† See the female mourners, *MUSÆ CAPIT.*
Tom. 3. p. 127.

In Euripides, they will not believe the death of Alceste, because the proxy for the people or the choir says, *I see no water prepared to wash the body, nor tearing of hair, neither do I hear the cries of women; circumstances which should always make a part of the funeral obsequies.* *

The women of the present age, when a death happens in the house, cry without ceasing for some time, and refuse either nourishment or sleep; but (as a Greek poet observes) in cases of the most violent affliction, those fits of crying are presently relieved by a gentle slumber, at least. §

Formerly the women expressed their grief on those occasions by plucking off their hair, and rending their garments. The gentle Hero, perceiving the body of her dear Leander, at the break of day, floating on the sea,--tears her vestments, and with the most piercing cries, takes leave of
the

* Alc. sc. 2.

Πολλάχις υπνωσισιν ὃ τε χλαῖναι γυναῖκος.

§ Coluthi Lycopol. Theb. de rapt. Helen.
Lib. 1. v. 361.

the world, plunging instantly into the sea, in order to share the fate of her beloved husband. *

The Myrmidons, and Briseis herself tore off their hair, and covered the tomb of Achilles § with it. The Greek women now act the same part, but it is principally confined to the *hireling mourners*. †

It was thought in former times a piece of injustice done to the deceased ‡ to keep them long above ground. At present interment follows the death with all possible expedition.

When a virgin dies, the body is dressed in the richest habits of the deceased, and
 O 4 the

* Mus. v. 155.

§ Quintus Smyrn. Derel. l. 3. v. 685.

† The women were nevertheless forbid by Solon, to scratch and bruise their faces, or to practise any grimace or distortions of the features, to provoke the tears of the funeral attendants.

PLUT. life of SOLON.

‡ Id. l. 3. v. 32, 3.

the head crowned with flowers; the women from the windows throw roses and scented waters on the bier as it passes along the streets.---

Anciently the corpses were decorated with several crowns of flowers, as marks of triumph, to shew that they had at length surmounted the miseries and vexation of life; for which reason a corpse was called *στεφανωμένος*, or *crowned*.* In Aristophanes, a woman says: "*Receive this crown at my hands, a second and a third, let me present you with. Charon waits for you.*" These crowns are described in the *bas-relief* of M. de Peyssonel, as well as the nuptial crowns, which we have already mentioned. Menius lying dead, appears crowned by his son; Neopolis his wife, who died
some

* The survivors of the famous Greek soldiers who served under Xenophon, in Asiatic Thrace, after having buried their deceased friends, erected a *CENOTAPHIUM* and a grand funeral pile, on which they scattered crowns of flowers.

XENOPHON DE CYR. EXPED. l. 6. c. 5.

some time before also lies crowned by one of her relations. *

I ought not to omit the funeral feasts. Demosthenes in his harangue for Ctesiphon, where he so vaingloriously boasts of being chosen in preference to Eschines, and other fountains of eloquence, to deliver the funeral oration for those who were killed at the famous battle of Chæronea, says: "It is not to the public voice alone that I owe my election to this honourable office; the parents and brothers of the deceased, whose duty it was to take charge of their funeral obsequies, joined their unanimous suffrages that I should be appointed. Even the funeral repast, which our religion has enjoined should be conducted at the house of the deceased's nearest relation, was made under my roof. What man so proper to bestow those honors upon, as he who had the care of their eternal fame?"

O 5

The

* This BAS RELIEF has been engraved, and is now to be seen in the collection of the COMTE DE CAYLUS. pl. 74.

The funeral feast is never neglected by the modern Greeks; the nearest relation is charged with the preparation of it, and there terminates the funeral ceremony.

I have already said, that fathers and mothers always follow their children to the tomb. It is expected the public should be witness of the pangs felt on such occasions by an inconsolable parent. Sappho, to express her sorrows in the absence of Phaon, says, she has pierced the air with her cries, and torn the hair from off her head. To paint the excess of her grief in yet stronger colours, she compares herself to a mother, following the dismal procession of her child's funeral, overwhelmed with misery and dissolved in tears. *---

The tears and piercing cries of the attendants might serve to assist the parent if her feelings were not sufficiently acute to produce the

* Postquam se dolor invenit, nec pectora
plangi,

Nec puduit scissis exululare comis:

Non aliter quam si gnati pia mater adempti

Portet ad extructos corpus inane rogos.

the expected testimony of sorrow : but to the honour of the Greek women, hypocrisy has no residence in their hearts ;—— they act always from the genuine dictates of it.

St. Chrysostom, who severely censures the Greeks of his days, disapproved of their natural as well as purchased lamentations, and also of the feasts made at their funerals ; that excessive ostentation of grief was not to his liking. In lieu of it we have substituted pageantry, and the pomp of a numerous train to attend the procession, decorated with every ornament which the nature of such an event will permit. *

The same reverend father reproaches them in the following terms, “ The women in times of affliction make a vain shew of their sorrow ; bare their arms, pluck the hair from their heads, and tear their cheeks ; some really transported with unreasonable grief, while others affect it from mere ostentation. Oh women,

* Mem. de l'Academie des Inscrip. Extraits du P. Montf.

“ women, ye know not what ye do. Where-
“ fore tear your hair, disrobe yourselves,
“ and cry out with that hideous noise? At
“ other times dancing, ye imitate the fran-
“ tic priestesses of Bacchus. Do ye not
“ think such proceedings offend the true
“ God?—What extravagance!”— *

In Greece, fathers and mothers wear mourning for their children, which continues a long time. It is a custom very ancient in this country. Among numberless examples, one may suffice, which Eschines has furnished us with, in that harangue, where he employs all the resources of his art to render Demosthenes obnoxious to the Athenians. I need not inform you that polite expressions no more abounded in the disputes among the Greek philosophers, than in the contentions of their Gods and Heroes at least Homer tells us so. When I mention this circumstance, I ought to observe that the Greek language is provided with a number of coarse abusive expressions, which the delicacy of our's knows nothing of.—But to Eschines.—

“ This

* Ser. 62, on S. John.

“ This wretch,” (says he, speaking of Demosthenes,) “ in less than seven days
 “ after the death of his daughter, and before he had paid one tribute of sorrow
 “ to her memory, or any of those duties
 “ which nature and the laws of his country require, appeared publickly crowned
 “ with flowers, and habited in the splendid
 “ dress of one assisting at a festival or sacrifice ; thereby most scandalously violating every ordinance of Gods and men.
 “ —Not even the remembrance of that
 “ precious gift which the immortals had bestowed on him, and the only opportunity he ever enjoyed of being called by
 “ the tender appellation of father, could restrain him from so gross an act of impiety. I speak not this with any design
 “ to insult his misfortune, but to make the world acquainted with his true character.”

The learned notes of M. Toureil who has translated this author, prove by many quotations from the Greek writers, that parents always used to wear mourning upon the death of their children. Iphigenia,
 going

going to sacrifice, says in her prayer.——
“ * Do not after my death cut your hair,
“ nor take the habits of mourning.” She
asks the same favour of her sisters.

Thus, on whatever side we turn our attention, we shall find that this people resembled each other in all ages. The Greeks of the present age, are the Greeks of any period you choose to mention. But this truth stands in need of new proofs, to undeceive those who still think that merit is only to be found among the ancients. Those shall not be wanting in the letters you will hereafter receive from me. In the first of them we will stop and contemplate the tombs of the Greeks.

I am, Sir, Yours, &c.

* In Euripides.

L E T T E R

L E T T E R XIX.

Tombs, Epitaphs, &c.

S I R,

TH E tombs of the Greeks, like those of the Turks and other oriental nations, are situated on the high roads leading into towns and villages. They are not furrounded with walls like ours, but are nevertheless a sacred asylum for fugitives. Racine, a faithful and exact imitator of the customs of ancient Greece, which he has so well studied, mentions this circumstance in his tragedy of Phædra. *

Aux portes de Trezene, & parmi les tombeaux,
Des princes de ma race antiques sépultures,
Est un temple sacré, redoutable aux parjures.

I have

* Phædr. ac. 5. sc. 8.

I have hitherto spoke of the customs of this people merely as they merited our regard on account of their antiquity ; but with respect to their tombs it cannot be denied that they have the advantage of ourselves in every particular, relating to utility, and conveniency. If they are always erected without the towns, it is because reason and the natural order of things, has pointed that out to be their proper situation ; that the dwellings of the living might be distinguished from the abode of the dead. You will never in Greece find the temple where the eternal is adored, sullied with the infection of dead bodies, as with us. The incense burnt in our churches seems more properly applied to dissipate the pestiferous exhalations which continually arise from putrefactions, than to the holy purposes of divine service. If some great men, like Acrises and Cecrops, * by the benefits they conferred on mankind, have anciently received the honour of interment in cities ; if the emperor Constantine from
a motive

* *Traité des funer. de Guichard, l. 2.*
p. 128.

a motive of piety directed his body to remain after death, in the church of the holy apostles, * which was of his own founding; if since that the same distinction † has been granted to a few bishops of the christian church, and other persons of exemplary life; in a word, if the ‡ emperor Leo once granted permission to bury in churches; it was a practice so much abused in succeeding ages, that the continuance of it has been forbid by several of the § general synods, or councils of our christian bishops; as well to maintain the dignity of the church as to guard the lives and health of its faithful children: but
it

* *In ecclesia quam ipse eo consilio ædificaverat, SOCRAT. l. 1. cap. ult.*—According to St. John Chrysostom, his body was deposited in the porch of the church. In *epist. 2. ad Cor. hom. 26.*

† *Evad. l. 4. cap. 30. Vita fulgent. cap. ult.*

‡ *Nov. 820.*

§ *Synod of Aux. in 545. can. 14. capit. Theodolph. ar. 9. coun. of Nantz in 660. of Meaux in 895.*

it is a practice now pursued to the most shameful excess, in all the parishes within the jurisdiction of France. The ancient Greeks most scrupulously observed that wise law which prohibited interments in their temples, or even within the walls of their cities. It was a law greatly received throughout all Greece, and ought certainly to be adopted by all nations desirous of establishing the police of their cities upon the best footing. *

In Greece the fineness of the marble, the ornaments of architecture, and the epitaphs on the tomb itself, point out the rank and occupation of the deceased. † On the tomb of a sculptor most probably you will find a chissel : on that of a soldier, the arms of his profession ; and in like manner of the rest. This custom is of long standing among the Greeks.

“ Meniskus (says Sappho) decorated the
 “ the tomb of Pelagus his son, who was a
 “ fisherman,

* *Hominem mortuum in urbe ne sepelito.
 neve urito.* Law of the 12 tables.

† *Traité des funer.* p. 114.

“ fisherman, with an oar and a net ; instru-
 “ ments expressive of his laborious and
 “ dangerous calling.

Thus the ghost of Elpenor, says to Ulysses, “ * Erect a tomb to my memory, and let it be near the sea side, that my disastrous fate may be made known to passers-by; do not forget also to have an oar engraved upon it, as a mark of my profession, and of the services I have rendered you.”

Archimedes, † according to Plutarch, desired his parents not to suffer any other ornament upon his tomb than a cylinder and a sphere. These he desired might also serve for his epitaph.

The epitaphs of the modern Greeks are wrote with that simplicity, which so much characterised those of their ancestors, and was so happily imitated by the Romans. Such are the epitaph § Callimachus made
 for

* Odyss. l. 21.

† Plut. life of Marcell.

§ Nonn. Ep. Penthel. l. 46. v. 518.

for his father Baltus, and those Virgil and Tibullus designed for themselves.—

The Indian philosopher, who with so much firmness and bravery, thrēw himself into the flames at Athens in the presence of Augustus, and, to the great astonishment of the Greeks, had no other epitaph on his tomb than this simple inscription ;

*Here are deposited the ashes of Zarmano Chægas, an Indian of Bargoza, who, according to the custom of his country, encountered a voluntary death. **

Most of the ancient inscriptions, show the respect they entertained for the ashes of the dead, and for the tombs which inclosed them ; an example of this is to be met with at Thyatira, attested by Mr. Smith, M. Spon, Mr. Wheeler, and Mr. Peyssonel. †

“ Fabius Sozimus caused this tomb to be
“ erected, near the consecrated olive-tree,
“ which

* Hist. of the emp. of Crev. l. 2. p. 74.

† Th. Sm. note 7. Eccl. p. 18. Voy. de M. de Peysson à Sardis.

“ which stands in the Chaldocian field, by
 “ the side of the great road at the entrance
 “ of the city ; for the reception of him-
 “ self and his dear wife *Aurelia Pontiana*,*
 “ and for them alone.--Should any impious
 “ hand dare to violate this foundation, he
 “ will not only incur a fine of thirteen
 “ hundred denarii of silver, but suffer the
 “ punishment assigned by the laws to those
 “ sacrilegious felons who disturb the ashes
 “ of the dead to rob their tombs.” This
 species of robbery was formerly so com-
 mon, that in the time of St. John Chry-
 sostom, the prisons were filled with male-
 factors committed for that offence. § The
 ancient Greeks forbid the interment of ma-
 ny persons in one tomb, except they were
 of the same family. The epitaphs which
 still remain inform us, that penalties were
 affixed in cases of disobedience. †

Those

* Τη γλυκυτάτη αὐτῶν γυναικι.

§ Homil. 60. on St. John.

† Rec. de M. le Comte de Caylus, Voy. de
 Sponto 2. p. 165

Those tombs for many ages continued unviolated, but avarice, ignorance and a false zeal, has since prevailed to the destruction of the finest monuments of that kind. The historian of the lower empire says, they raked the ashes of the dead in order to seek for whatever valuable temporalities might be deposited with them; they even carried away the marble of which they were built; and under religious pretences outraged humanity. The emperor Valentinian was obliged to enact a law expressly to punish those vile sacrilegists. *

I need not observe, that though the magnificence of tombs is produced in many cases from the ebullition of vanity and riches, it is in others the compensate due to valour and merit, and in particular to those heroes who have signalized themselves in the cause of their country.-- Cyrus, bewailing with Panthæus the fall of Abradatus, in order to console him, promises to erect a superb monument

* Du 13 Mer. 447. t. p. 192. Hist. du Bas-Empire.

monument to the memory of their deceased friend. †

Who can read without emotion the following inscription of an ancient tomb at Thebes?

“ My father and mother honored my
 “ body with their tears; performing, around
 “ my insensible tomb, the customary fune-
 “ real rites; but my soul is gone to the man-
 “ sions of the just. My father was an
 “ Italian by birth, named Adæus: my
 “ name Nedymus, and, without vanity it
 “ may be said, I died regretted by many. I
 “ lived only a few years, being born to
 “ enjoy but a short life, by the cruelty of
 “ an inconstant age. We must all submit
 “ to fate. Kings themselves are not ex-
 “ empt from its laws. My father, Zosi-
 “ mus, who sighs incessantly after my
 “ immortal soul, caused this to be inscrib-
 “ ed on my tomb.” ||

Sometimes the ancient epitaphs contain-
 ed a short description of the personal beau-
 ties

† Xenop. Cyrop. l. 7.

|| T. 2. insc. anc. p. 15.

ties of the deceased. The same author tells us, he discovered an instance of it at Athens, on the tomb of a young woman called *Cilitia Charitopis*, who died in the flower of her life, “her hair was of a
“light colour, her eyes soft and languish-
“ing, her complexion of snow, &c.”*

Besides these tombs, they have little grave-stones, which anciently, as now, served to acquaint the reader with the name of the person buried there. The Turks have adopted this custom. †

At Athens, says Pausanias, those brave citizens, who fell in the service of their country, are interred by the side of the road that leads to the academy; their tombs are known by pillars set up for that purpose, whereon are marked the names of the deceased, and the places of their nativity.

It is impossible to turn one's eyes towards those immense plains formerly covered with
flourishing

* Spon. t. 2. p. 39.

† Diod. l. 15.

flourishing cities, the seat of arts, and the glory of the universe : now strewed with the ruins of temples, and the dreary monuments which inclose the remains of so great a people, without shedding a tear of regret at the instability of human grandeur. Nor is it possible to forget an expression of Sulpicius, on the same occasion, *ubi tot oppidorum cadavera projecta jacent* ; a very fine image of the decay of this country in his days : he makes use of it in a letter of consolation to Cicero on the death of his daughter Tullia ; pointing out to him how inconsiderable his loss was in comparison with the destruction of those notable monuments, so much more solid and durable in their nature, then become the wreck of time.

“ Learn hence, ye vulgar souls, to die
“ without repining.” *

Life is held by the most brittle tenure ;
youth, full of levity and dissipation, mis-
pends the present hour, without thinking

VOL. I.

P

of

* Malherbe.

of the future. Man arrives at maturity of judgment, but by slow degrees; and when he has once attained it, the remaining part of life is too short to make an advantageous use of the acquisition. The instant he comes to the perfection of his reason, his powers decline. Nature is always in motion; she must either advance or recede. In this position all things are involved. Every being carries with it, in its progress, the cause of its destruction. The fruits of the earth, having gained a perfect maturity, begin to corrupt.

The most stoical insensibility must be moved at the sight of the devouring havoc, death has made in this country.

It is but just sometimes to pay the tribute of a tear to the remembrance of our departed friends. Faithful to this principle, the Greeks from time to time deplore the loss of those who have been dear to them in life, by an affectionate sigh or tender tear vented on the tomb of the dead. How different this from the formal ceremony observed by us on such occasions,
and

and that by the injunction of our religion! But is it at all surprising we should be so much estranged from nature, who reject with indignation, as gross and indelicate, every circumstance capable of exciting our natural sensibility?

The Greeks celebrate the festival of Easter with great joy and splendour, accompanying it with entertainments and public dances. One day of that season is also set apart for a visit to the tombs, where they resort in great numbers to bewail the loss of their relations and friends:—perhaps they take the same occasion to deplore the *manes* of departed liberty.

“ Thus,” says an ancient Greek (quoted by Athenæus) “ we follow the example of the Possidonians, a people dwelling on the Tyrrhenian coast. They were formerly Greeks, but sunk into a state of barbarity and sloth, under the dominion of the Tyrrhenians and Romans. Their conquerors, who compelled them to adopt their language and customs, permitted them also to have

“one day of jubilee, when they might
“annually assemble together. On this oc-
“casion they were indulged with a free
“conversation in their own language, and
“permitted to speak without restraint of
“the laws, customs, and transactions of
“past times. This meeting instead of a
“joyous festival, which was the design of
“the institution, proved always the source
“of lamentation and distress, by reviving
“the idea of their former felicity, which na-
“turally led to reflections on their present
“deplorable condition.” *

You will readily conceive that the Greeks under the dominion of the Turks, have as much cause for affliction, as the Possidoni-ans, who considered the Romans as no better than Barbarians.

The *amor patriæ*, which prevails so powerfully in the people of all countries, is, among the Greeks, strengthened by circumstances, that happily for us we are not acquainted with, and accounts for their at-
tachments

* Aristox, in Athenæ. l. 14.

tachments to the tombs of their ancestors. You would be struck with the animated and affecting description in the history of the Lower Empire, of the behaviour of the Nisibians when compelled by the emperor Jovianus to quit their native land, which he was about to deliver up to Sapor, king of Persia, in order to obtain peace from that Prince. You will find also in the same author, a circumstance not less interesting and unfortunate for this people, tho' a much more recent transaction; I mean the expulsion of the Greeks from Belgrade by the Grand Signor in 1739, when that place was delivered up to him by a treaty with the emperor.---They were forced, says he, to wrest the women from the tombs of their husbands, their children and fathers, to which they clung, and supported themselves, until spent with tears, and fainting with grief, they were borne for ever from the remains of persons so dear to them. * Here we have the same striking images, the same force of passions which animated the an-

P 3

cient

* Hist. du Bas-Empire. t. 3. p. 414.

cient Greeks in every affecting scene of nature.

“ In the public square of Phigalia in “ Arcadia,” says Pausanias, * “ you may “ see the sepulchre of the brave Orestha- “ sians. The Phigalians, once a year “ pay the tribute of affection to their re- “ mains, by shedding tears on their tombs.”

At Elis, † they erected a Cenotaphium in honour of Achilles, conformable to the directions of a certain oracle ; and at the celebration of the funeral games, about sunset, upon a day fixed for that purpose, the women pay their devotions to Achilles ; and prostrating themselves before his monument, let fall tears of sorrow ; striking their breasts at the same time from regret for the unhappy fate of their hero.

The Greek women of the present age are satisfied with tearing some hair from their head, and spreading it on the tomb, formerly

* Tom. 2. p. 212.

† Id. p. 58.

formerly their long, beautiful tresses were always a devoted victim to the *manes* of their relations and friends. That beautiful ornament, the hair, which the sex were so tenacious of upon all other occasions, was offered without reluctance at the tomb. They cut it off close to the head, and deposited it upon the monument.

“ Here lie,” says Sappho, “ the ashes of the lovely Timas, who was suddenly snatched from the altar of Hymen, to inhabit the gloomy regions of Proserpine. Her companions lamented her death with the usual demonstrations of sorrow. The fine sacrifice of beautiful hair scattered on her monument are precious tokens of their grief.”

A sacrifice of this kind, considering the estimation in which fine flowing tresses of hair, were held by the Greeks, was no equivocal mark of tenderness and grief. Oh charming prospect! how many delicious moments have I passed in contemplating the tombs of Greece! My imagination has hovered over your whole extent like those

P 4. melancholy.

melancholy birds who take so much delight in fluttering round you.

Yet after all, do not imagine this view of mortality among the scattered tombs, is altogether dismal and forlorn. The species of horror such a spectacle impresses on an honest and gentle mind, is greatly alleviated by the variety of objects that surround him. Curiosity, and even humanity, finds a sweet satisfaction from the inscriptions, which give, as it were, language to the tombs, and where too often unfortunate mortals receive the first recompense of their virtues from society. Envy being silenced, the veil is removed that kept merit and justice asunder. What a pity it is that artifice, lying and hatred should poison so many of the springs of life. It is on the tomb only we must expect our virtues to be blazoned, and even then we must stand indebted to the piety of our relations or the fidelity of our friends for this act of justice. An agreeable walk generally leads to these monuments, * where our principal

* They still say *Μνηματα*, monuments, from *μνησκειν*, which signifies to remember.

principal dwelling place is already marked out. It seems in some degree to unite us again to our friends, whom fate had for ever separated us from, and never fails to furnish us with very useful reflexions.

If at any time being solitary, and without the means of amusement, cares intrude; or my imagination, a prey to vague ideas, and ridiculous surmises, yields to every impression; if weary of pursuing these chimeras of the brain, I seek for pleasure and entertainment, throw myself into the bosom of a friend, where I can unburthen my mind without reserve, and fly my own company because incapable of entertaining me; or whether disgusting company keeps too long possession of me; in all or any of these cases, when sooner or later the natural vigour of my mind begins to return, I seek the tombs. There I am sure to find myself; turn which way I will, I regain tranquillity, and a right way of thinking.

How often at the solemn hour of midnight, seated on the monumental marble, among these silent, though eloquent re-

mains of wretched mortality, have I said to myself: behold me the sole survivor of the universe, between the sleep of nature, and the sleep of death: the eternal sleep of those who have bid adieu to this life. I wake; enjoy the prospect of a clear and spangled horizon; taste, as it were, the bliss of renovated life; and feel the most exquisite sensations nature is susceptible of: for what can supply the mind with more abundant means of delight, than the solitary contemplation of nature sunk into the soft mansions of repose. The time is near at hand, when I shall follow the crowd of mortals who press forward to eternity,--- who every moment rush into the dark abyss of eternal night.---

But the moon suddenly piercing the tufted foilage of the dismal cypress, opens a view to the mournful whiteness of the thick-sown monuments, extending over all the plains. This soft mild luminary has dispersed the dark ideas that surrounded me, which formed, as it were, a thick cloud before my eyes, resembling the black suffocating smoke, arising from a pile of green wood just lighted.

Let

Let us pass on to yonder mountain, and take a view of the environs of Constantinople. The beauty of the prospect will be improved by the stillness of the night, which, according to an old poet, now no longer read, *

*Dessus son char d'ébene environé d'étoiles;
Dans le sombre univers représente le jour.*

In the mean time the winds, as it lulled to rest for my conveniency, permit a perfect calm to govern both the seas, while the glances of that benificent luminary are reflected on the surface of the water in figures uncommonly beautiful. By the favour of those gentle streaks of light, what a glorious spectacle is exhibited. What a contrast, should one turn again towards the tombs, which are just discernible, through the vists made by the separation of the leafy branches of the trees, whose spreading shade increases the horrid gloom that reigns on every side? I compare this short repose of nature, now about to regain her former state of spirit and activity
to

• Chaplain.

to that long sleep which has robbed me of my dearest relations and friends, without rendering me any equivalent for the loss. This idea enables me to look forward without dismay into the short term of those rapid days, which precipitate my steps towards the last abode of mortals.

“ Why shoots the corn, and rises even
“ to the height of man’s stature ?” says
Epictetus; “ Is it only to ripen and be
“ cut down ?—It is the same with man.” *

“ When,” says he, “ shall I again be-
“ hold the towering city of Athens ? Alas !
“ my friend, canst thou behold any thing
“ more glorious than the sun, the stars,
“ and the sea ?—If thou art so much af-
“ flicted to have lost sight of Athens, what
“ will be thy condition when the sun shall
“ be withdrawn for ever from thy view ?”

These reflections so natural, yet true,
recal to my remembrance Poussin’s famous
landscape, where the young peasants of
Arcadia,

• Epict.

Arcadia, leading up the jovial dance, suddenly stumble on the tomb-stone of one of their female companions, dead in the flower of her age, with this short inscription, *Et in Arcadia ego*: "I like you was once a happy inhabitant of these plains." This accident stops their mirth, and puts an end to the meeting.

What conclusion may be drawn from these things? What other than that the Greek tombs, far from diminishing the beauty of the country, serve to render it more interesting and agreeable.

This accounts for the works of, the ancients being so often interspersed with reflexions, naturally consequent of such scenes. They could neither go out of their towns, nor return to their habitations, without encountering these monuments. Thus the image of their ancestors was constantly before them. Reading and contemplating so often among the tombs, it may be said that they dwelt more with the dead than the living.---It is, doubtless, to this circumstance we are to attribute those sudden

den transitions in the poets of old, from the most lively images of sports and pleasures, to some descriptive picture of mortality.

Old Anacreon drops his crown of myrtle at the foot of a cypress tree, under which his tottering knees obliged him to repose. Horace, in the midst of festive mirth, stopped short by the fancied noise of funeral lamentations, cries out, that he sees a tomb covered with briars and thorns, at the end of the flowery walk where he was gathering the roses of voluptuousness.

Such was the philosophy of the heathens: that the levity of riot, and the consideration of immortality, were promiscuously pursued at the same times, and in the same places. The modern Greeks having bestowed the tribute of a tear on the remains of their friends, feast and dance on the stone, yet moist with the first solemnity. Christian philosophy deplores that excess of frenzy and error, and fixes our ideas on objects more noble, important, and conformable to the dignity of our being; but above all
infinitely

infinitely more likely to procure true happiness to its followers. But it is not for me to point out to you the difference between two systems, with both of which are you so much better acquainted than myself.

I am, Sir,

Yours, &c.

S U P-

SUPPLEMENT to the NINETEENTH
LETTER.*Ruins.*

S I R,

THE foregoing meditations were generally the fruits of a solitary walk among the tombs. Being alone, I met with less interruption to my reflexions, and could therefore study the display of nature so extensively unfolded, with more accuracy and attention. The number of curious epitaphs which surrounded me, were the only objects that could in the least divert my attention; though I have sometimes been equally well satisfied to take for a partner in my researches one of those thinking beings who are never alone: one who, like myself, delighted in contemplating a fine landscape decorated with ancient ruins and monuments, which always serve to fix and detain the attention of the curious. A man,
who

can view these objects without tracing them to their source, will consider them merely as so many heaps of rubbish; but the man of penetration and reflexion will discover in the most desolated ruins, the ancient edifice, the triumphal arch, and the wonders of art. These monuments serve to point out to us the blind fury of mortals, who have destroyed, with more rapidity than time itself, the works of their own raising. Of all those towering structures which have immortalized the artists who erected them, the wrecks only remain. It is to history, or some precious relics of literature, that we are indebted for the knowledge of the Greek heroes and artists of antiquity. Of this ancient temple nothing is to be seen but a few broken columns, a thick wall half destroyed, and covered with weeds, or a few mutilated pillars of marble. The *sarcophagi* are preserved in somewhat better condition, the approach to them being defended by the brambles and serpents with which they are surrounded.

Behold in like condition, on yonder morass covered with reeds and bulrushes, how the
remains

remains of the ancient temple of Ephesus lie scattered.* Some of the dispersed fragments yet ornament the banks of the deserted Cayster. The traveller, struck with the sight of such august ruins, meditates in silence on the fate of man, and the destruction of those magnificent works, which by the substance of the materials, and the force of their combination, seem to have been designed for eternal permanency. The truly curious, and a friend to the arts, takes his station on the base of a disjointed column, designs a broken capital, or other detached piece; and sketches a view of the remaining part of the edifice, which his pencil in some degree restores to form. The trouble of the undertaking is forgot in the immense pleasure derived from a successful draught of the fine images he has traced out, to be retouched at his leisure with more accuracy and elegance.

While my companion was engaged with his pencil in striking out the likeness of those objects, my time was employed in committing

* Turnaf. t. 5. p. 397.

committing to paper the ideas which the contemplation of them created; and that he might prosecute his ingenious design without interruption, I took the same opportunity of sketching what I have now the pleasure to submit to your judgment and consideration; who am,

Sir, &c.

LETTER

LETTER XX.

A Turkish Funeral.

S I R,

I Have been favoured with an opportunity of commodiously viewing the solemnities practised at the interment of a Turk: The description of which will not unaptly follow what I have just related of the Greeks.

It was from a Kiosk at the bottom of our garden, * that I was a spectator of this scene: a situation from whence the eye is most luxuriantly entertained with a delightful prospect of the whole port of Constantinople. Under this Kiosk, by the side of the great road, you are presented with a full

* In Pera, opposite to the hotel of the French ambassador.

full view of a cemetery (belonging to the captain of a Turkish man of war) surrounded with ballustrades. By lifting up the blinds of the window, I had a very distinct view of every thing that passed on the occasion, without the possibility of being seen myself. The danger of inhaling the plague, and the risk of being discovered by the Mussulmans, who would be highly offended at the approach of an infidel at such solemnities, generally prevent the Europeans from coming near enough to observe particulars; for which reasons you may expect a more faithful detail of incidents from me than can be expected from the accounts of most travellers.

About ten in the morning, while the grave was preparing, a number of slaves and the women of the house were seated in the cemetery; soon after they were joined by other women, and an universal concert of grief commenced. After this prelude each in succession applied herself to one of the columns, with which the Turkish tombs are usually adorned, embracing it, and crying, "*Ogloun, Ogloun, sana Mussaphir*"

“ *Muffaphir gueldi* : Behold my child,
“ behold a stranger, (or guest) who now
“ approaches.” With one accord their grief
is renewed ; the tears flow faster, and their
sobs grow louder. This ebullition of sor-
row is however but of short duration ; it
vanishes with great expedition, and is suc-
ceeded by a calm and social conversation.

About noon a dismal sound accompanied
by piercing cries of woe suddenly burst forth.
This announced the arrival of the processi-
on. First appeared a Turk, carrying on
his head a little box ; four other Turks
bearing the body on their shoulders ; * then
followed the father, relations, and friends
of the deceased, forming a numerous train.
Being come to the entrance of the cemetery,
the howlings ceased and a battle ensued.
The man who carried the box having open-
ed it, several copies of the Alcoran flew
out.

* When ever a Turk chances to meet a fu-
neral procession, if on horseback, he gets down,
and takes one of the poles of the bier, which
he carries, till some person comes in the same
manner to relieve him. The Turks look upon
it as a religious duty.

out. A crowd of Turks, young and old, immediately engage for the possession of them; those, who were happy enough to succeed, ranged themselves in a circle about the Iman, (a sort of Turkish parson) and at the same time began to repeat the Alcoran, making a noise not unlike that of school-boys conning their lessons. Each person receives for their service ten parats, about seven-pence English money. You see that it is by the pence those pious assistants are drawn forth to the combat. Men are not wanting among us who would brave the field for a much less sum.

The bier being laid down at the head of the grave, perfumes were burnt near it. The Iman after reading a lesson from the Alcoran, began to sing prayers, in the Arabian language, but in a manner truly ridiculous. The Turks standing all the while with uplifted hands, made their response of Amen to what the Iman had been repeating, in order to procure repose to the soul of the deceased; prayers being ended, a box or case was brought forward, being six feet in length, by three in width, made of very thick

thick planks. The coffin is generally of cypress wood, verifying what Horace said of his own times.

“ That the enjoyment of all sublunary
 “ possessions, terminated at a short period,
 “ leaving us no other property but the me-
 “ lancholy cypress.” *

The cemeteries of the Turks are for the most part planted with this species of trees. They entertain a religious veneration for the cypress. The box, the planks of which are loosely put together, being let down into the grave, the coffin is put into it, and other pieces of wood being laid upon the coffin, the grave is instantly filled: every person present doing his part with a shovel prepared for that purpose.

This is a duty which those who assist at the interment never fail to pay.

The

* Neque harum, quas colis, arborum
 Te, præter invisas cupressos,
 Ulla brevem dominum sequetur.

L. 2. Od. 14.

The body is never seen, being before inhumation carried to a mosque and washed, and wrapped up after the method used with the mummies; the bier having been previously scented with drugs and aromatic herbs. Those present at the interment pay their last devoirs according to the Roman custom, by casting loose earth three times upon the tomb, and then retire. The Iman alone remains: approaching the grave, he bows with reverence, and stooping, places himself in a posture to listen; which he does with a design to inform himself what sort of a meeting ensued between the deceased and the angel of death, who is supposed to attend about that time. After a last adieu he retires likewise. A favourable account from the Iman of the interview between the angel and the defunct, is always handsomely rewarded by the family. The Iman knows his business too well to be deficient in that particular.

On the tomb are placed two little columns, or two long pieces of marble, well polished; one at the head, and (if the deceased be a

VOL. I. Q male)

male) decorated with a turban, on which is inscribed a short *eulogium*, with the name of the deceased. The other, without any ornament, is placed at the feet.

The country about Constantinople is almost covered with such kind of tombs. The dead occupy a space of ground equally extensive with that on which the city now stands.

The most striking object of all these dismal ceremonies, was the countenance of the father; an object which excited the most sympathetic feelings in the beholders. Figure to yourself an old man of venerable appearance, whose features bore the deepest traces of a masculine grief; void of those efforts to engage the attention by violent distortions, generally the commonplace affection of hypocritical mourners who present to the spectators inutile remonstrances, in lieu of that powerful persuasion which proceeds from the eloquence of silent heart-felt grief.

The Turks, in this particular, are, of all people, most worthy of imitation; striking
examples

examples of it are to be found among them on occasions of public calamity. The Greek bursting out in exclamations of the most piercing woe, joins, perhaps, the most lamentable complainings; the Jew, overwhelmed with floods of tears, abandons himself to despair; the Turk alone serene, with an erect countenance, looks up to heaven, and then bows his head in token of the most submissive resignation to the will of the divine Arbiter: thereby displaying the sentiments of the true christian (were I permitted to say it) in a manner disgraceful to many of the professors of our holy religion.

If I were now to present you with the detail of a Jewish interment you would most certainly be provoked to excessive laughter. But would it not brand me with the charge of folly, to render an interment the subject of mirth, after having made you a companion in the sorrows of the lovely Andromache? I intend to indemnify you for the train of dismal ideas produced by the mournful detail with which my letters have been lately filled by chang-

ing the topic to some more lively description.

My next shall convey to you an account of the Greek tales, commonly called *Paramythia*; you will then fancy yourself in company with the daughters of *Minæus*.†

I am, Sir,

Yours, &c.

† *Metamorph.* l. 4.

LETTER

LETTER XXI.

Fables, Stories, and Romances.

SIR,

I Need not inform you that fables, stories, and romances are of oriental and Greek extraction; and the fruits of a lively imagination, engendered by the warmth of the climate.

They have been transplanted into our milder regions, and nurtured with a degree of art unknown to their original cultivators. The modern Greeks are exceedingly fond of them, and as much delighted with those they have received from the Arabians, and other eastern nations, as they formerly were with the Egyptian tales.— They are particularly pleased with the marvellous, and have like the ancient Greeks their Milesian fables * and romances. The

Q 3

old

* M. Huet's letter to Segrais, *sur l'Origine des Romans.*

old women love to relate them, * and the girls value themselves on a good memory in repeating them to their companions. I have attended to their conversations on purpose to single out some of the most entertaining fables, which I intend to give you. You shall have a faithful translation, and a scene, such as it is generally exhibited among the girls, like the daughters of Minæus, † working at their embroidery: each relates, in her turn, some story for the amusement of the rest.

L U C I A.

“ The rose I am now working, and shall
 “ certainly finish to-day, puts me in mind
 “ of a pretty story I once heard of the shepherd
 “ Dimitry of Pyrgos. † Young Fanny,

* *Adfideat custos sedula semper anus:
 Hæc tibi fabellas referat, positâque lucernâ,
 Deducat pleno stamina longa colo.*

TIB. lib. 1. Eleg. 3.

† *Ovid. Metam. l. 4.*

‡ A Greek village, near the great aqueducts, about ten miles from Constantinople.

“ny, who used to bring us the straw-ber-
 “ries and cream every morning when in the
 “country, was one day met by that same
 “shepherd, who followed her to our house,
 “and addressed her with these words:”

*Oh joy of my heart! my life, my soul!
 hear and do not fly me. Listen to the
 truths I would relate: I swear by my head,
 I detest a lie. Listen, my lovely Fanny: I
 am poor, earn but little, yet were I master
 of the numerous flocks of which I am but
 shepherd, they should be yours. I could
 wish to be king of this village, only for
 the sake of making you queen of it.*

“Fanny blushed, and ran as fast as if her
 “life had been in danger, but in running
 “she dropped a rose. The shepherd ea-
 “gerly seizing it, fixed it on his head, and
 “cried out, Now am I happier than the
 “master of my flock, or the king of the
 “village.”

“ I shall never forget the scene I was
 “ a witness of last summer, when at the
 “ Island of Calki with my mother. Za-
 “ phiri, our waterman, one day says to
 Rhoda who was the mistress of his af-
 “ fections,”

*Yesterday, my dear Rhoda, was very
 near being the last of my existence; yes,
 upon my soul, my blood freezes at the re-
 membrance of it. The angry waves rush-
 ed upon me like frightful serpents; the
 gulphs of the sea were ready to swallow
 me up, and close upon me for ever; a hor-
 rid tempest, the heavens black and dismal,
 threatened instant death; my boat, no long-
 er under the government of its master,
 split upon the rocks of Tonzla.—Ah dost
 thou tremble? Alas! it was thy disdain
 that raised this storm; it was thy anger,
 a thousand times more formidable than the
 tempest, or even shipwreck itself, which
 created my distress. Thou art appeased,
 thou smilest, the heavens are serene, and
 the sea is tranquil. I am out of danger.*

“ I listened with attention to Zaphiri’s
 “ discourse, and said to myself, is it possible
 “ love

“ love should take up his residence in the
 “ bosom of that homely fellow ? for no-
 “ thing but love could dictate such expres-
 “ sions. Shew me the most consummate
 “ beauty, who would not rejoice to be
 “ loved with the same ardor of passion
 “ that Zaphiri expresses for his Rhoda,
 “ who has not the least pretensions to be
 “ called handsome.---

L U C I A.

“ My dear Zoe, If ever you are rival-
 “ led by a woman of understanding, how-
 “ ever plain in her person, be upon your
 “ guard ; Hebe herself must yield to her.
 “ The passion such a one inspires is fixed
 “ on a lasting basis. Let me tell you the
 “ Persian story my father taught me.——
 “ Come let us have a party at the *Paramy-*
 “ *thia* : these pretty amusing stories will
 “ lighten our work, and we shall execute
 “ it better. See how my rose spreads, that
 “ last stroke has embellished it vastly!”

Lelia passed for one of the handsomest
 girls in Damascus. Scarpade had not the
 least pretensions to beauty, but she was in-
 finitely more witty than Lelia. Her fa-

ther, who was an Arabian physician, had taught her to read; she could make verses and sing like a fairy. Gemil was a young Arabian, rich, and of a noble family. The Damascans said, the pretty Lelia should be the wife of the rich Gemil. Scanbade piqued at the frequent repetition of this mortifying speech, made the following song: "Blind and superficial mortal, "thinkest thou to find the satisfaction of "thy heart in the delight of thy eyes, or "that a momentary gratification, is to be "put in competition with a durable system "of happiness. Insensible man, open the "eyes of thy soul, and make a choice "worthy of thy judgment. The beauty, "that so enchants thee, is but the morning's flower, which, in the evening fading, thou wilt cast away. Quit the "flowery gardens of Damascus, and seek "the happy plains of Arabia; the plants "it produces will stand the test of time, and "by proper keeping, send forth an odour "more sweet and lively, than that of the "morning. Time, the rapid destroyer of "beauty and flowers, perfects and embellishes wit, sense, and benevolence."

This song soon found its way to Gemil. he was struck with the beauty of it, and the truths it conveyed. Peace was a stranger to his bosom until Scanbade became united to him for life. After a long course of years spent together in uninterrupted enjoyment, the marriage of Gemil and Scanbade was quoted as a pattern of fidelity and happiness.

Abdalmalech, who then reigned in Damascus, * being prompted by curiosity to visit this renowned pair, was astonished when he perceived the difference in their external appearance, for Gemil was handsome, and of a lovely mien. The prince himself, being a tolerable poet, addressed Scanbade in the following verses :

“ What traces of beauty has Gemil discovered in your person, that he should
“ select

† The fifth Caliph of the race of the Omniades, who lived in the year 684 of the christian æra. This tale is related nearly in the same manner, in the *Bibliothèque Orientale* p. 374.

“ select you from the beauties of the city,
“ to be his wife, and the sole object of his
“ affections? On the contrary, can any
“ thing be more the reverse of beauty,
“ both in form and features, than yourself.
“ Is not your figure so thin as to be scarcely
“ palpable, and your complexion more like
“ that of the tawny African than the fair
“ Damascan ?”

Scanbade, stung to the heart by this rude declamation, replied to him directly with that freedom of sentiment which might be expected from an offended woman of her sensibility and address.

“ What merit did the people of the earth
“ discover in you, that you above all others
“ were chosen to reign over them? They
“ have been deceived, for he alone is wor-
“ thy the esteem of mankind who possesses
“ an unspotted soul, like the diamond,
“ whose brilliancy is not clouded with any
“ speck.”

• The caliph struck by an answer so replete with spirit and propriety, charmed likewise with

with her understanding, and the poignancy of her wit, presented her with a magnificent robe, and sent her husband back loaded with presents.—

Z O E.

This is a charming story, Lucia, you shall tell it again and again until I can repeat it myself. It is but too true that the men deserve the severest censure to bring us up in the ignorant manner they do; but it is their policy to keep us in a vile state of subjection, and to make us believe every thing they say, because we want that information they so lavishly bestow upon themselves, by travelling and books. * I am vastly delighted with a Turkish fable which Hassan Effendi gave my brother to transcribe for him.

Soloman the great, says the story, after the building of that magnificent temple, so renowned

* On veut qu'aux erreurs sujettes,
La nature nous ait faites
Pour plaire & non pour savoir.

renowned in history, caused also a superb palace to be erected for his residence. Birds of every kind assembled about this palace, and in process of time the gift of speech was bestowed upon them. Among the feathered throng, was an old sparrow, who had a young mate that he was constantly bickering at and quarrelling with. Solomon took great delight in listening to the discourses of his aviary, for the great, as well as ourselves, are sometimes pleased with trifling amusements. One day, the old sparrow, being more than ordinarily exasperated against his lady, burst out in the most threatening manner, “ Wicked hussy, “ dread my resentment, provoke me but “ one jot further, and I will bring this “ palace about thy head, under the ruins “ of which thou shalt remain crushed to “ death, and there find an everlasting sepulchre. Thou knowest not the extent “ of my power.”

The poor ignorant female, unacquainted with the nature of things, believed what he said, trembled, and was mute. Solomon, who had been listening all the while, beckoned

beckoned the angry bird to perch upon his finger, and spoke to him in these words :
“ Most puissant sparrow, I am as ignorant
“ of thy power as that little female thou
“ hast so intimidated. Inform me, I pray
“ thee, what means thou proposest to make
“ use of to destroy such a massy pile of
“ building as the palace in which I reside?”

The sparrow, reduced to the most humiliating situation, answered him thus :
“ Great king, thou hast overheard a discourse I did not intend for thy ear; and
“ thereby brought me into a state of the
“ greatest confusion. I know perfectly
“ well my own capacities, and that I am
“ small and feeble, but let me, I conjure
“ thee, oh king! *play the bravo with my*
“ *own wife.*

L U C I A.

“ My dear father, you come very opportunely, let me kiss your hand, you
“ are fatigued, recline upon the sofa, I
“ will rub your forehead with this soft
“ handkerchief, while my slave's little
“ girl refreshes you with the air from her
fan;

“ fan; and my mother shall get ready for
“ you some of those cakes you are so fond
“ of. Then my dearest papa will not re-
“ fuse us one of his pretty stories. What
“ a number of charming fables you have in
“ your collection! I know, when you
“ have recovered your spirits, you will
“ indulge both Zoe and myself with this
“ favour: besides I have another rose to
“ finish, and cannot proceed without some
“ amusement to allure me to it.”

What you desire my dear child, you solicit in terms so engaging and tender, that it is impossible to refuse. Let me repose a moment, and I will proceed.

But you must not expect at my age, stories calculated merely to entertain; to instruct you will be my principal object.

There lived at Ephesus, a Greek, called Nicander, who was rich and powerful; he was no less virtuous and learned. Being accustomed to scenes of happiness and splendor and a stranger to misfortune, the death of his wife, which happened early in life, rendered him inconsolable: and a dreadful

ful conflagration, that destroyed a great part of the city, reduced him to a very low ebb of fortune. This last shock was too severe to support himself under ; and plunged him into the deepest affliction. An ancient poet * has told us, that *A misfortune derived from our birth, or contracted in our infancy, ceases to be a misfortune in our ripen age. It changes its appearance, as the heart becomes habituated to it. But nursed in the lap of ease, and a brilliant fortune, it is hard to endure a reverse of circumstances.*

Nicander abandoned by fortune and his friends, left his native city, in order to spare himself the mortification of daily beholding a set of ungrateful wretches ; and perhaps to avoid the disagreeable necessity of seeing the partakers of his opulence, the scoffers at his poverty. He retired to a monastery, situated in a country far distant from any city, until he had caused a hermitage to be built, where he might live in a solitary and tranquil manner, and take with him all the remains of his family, which consisted of two sons and a daughter.

Euripid. Iphig.

ter. Thither he retired and took the care of their education upon himself, spending the greatest part of his time in instructing them. Soured by the ingratitude of the world, his lessons were not of that kind which tended to make them useful members of society ; nor had they any example from him to excite an emulation to labour or a knowledge of the arts : of course they became savage in their manners and of a slothful disposition. The father observing these qualities form, as it were, a part of the character of his children, could not avoid reproaching them on that account ; asking at the same time, by what means they proposed to support themselves in the world after his decease, as they would then find themselves reduced to the necessity of being the artificers of their own fortunes ? You will be incapable, said he, of supporting yourselves, or of being serviceable to mankind. Whenever that shall happen, answered the eldest, educated as we have been, in retirement, and at a great distance from the busy world, when we have carefully performed the last offices of dutiful children to the best of fathers, what should we

we propose but to tread in his steps, and become in our turn the occupiers of his hermitage. These words had the force of an oracle with the father. He was struck with the error he had been guilty of in the mode of education pursued with his children; and prepared with all possible expedition to embark with them at Smyrna, and proceed to Corinth. Being a man versed in all the branches of literature, he opened a school, and like Socrates and Plato, delivered lessons of morality to his pupils. The rapid improvement made by those under his care, augmented his fame. Their numbers increased every day; and so liberally did they reward him, that he was enabled to give instructions to the poor gratis. The force of his doctrine operated so powerfully on the mind of the Corinthians, that the libertinism of its youth, for which it had been formerly reproached, yielded to opposite principles. He endeavoured to render virtue amiable, and taught men to hold riches in contempt. His precepts were generally conveyed in the following manner.

One

One day, said he, that the remembrance of my misfortunes took possession of me, and sunk me into the most violent degree of affliction, in the bitterness of my grief I cried out, Oh ! Fortune, cruel Fortune ! And instantly she appeared before me.

My son, said she, wherefore dost thou accuse me ? Be a witness of the treatment I receive from complaining mortals !

See that Man, whom I have protected against the perils of war, and rescued from the fury of Mars, whom I have loaded with benefits ; he thinks I ought to continue to shower my favours upon him through every department of life ; and forces me to desist from any further connexion with him, because he would treat me as his captive : he knows not how to make a right use of his friend.

Another hides my gifts ; my favours render him miserable ; he conceals me,—— shuts me up : in order to save myself the trouble of any further attachment to such a sanguinary, avaricious companion,——I am compelled to abandon him.

That

That greedy trader whom I would satisfy in every reasonable wish, continues my acquaintance, with no other intention but to expose me on the waves, to a cruel shipwreck: the vessel perishes; I fly from him; he cries out against my inconstancy. Is he worthy of an answer.

They say I am blind; and not without reason; but see to what a situation the injustice of mankind has reduced me; to scatter my gifts without measure or distinction, and to tire those who run after and court me.

I had once an inclination to heap favours on a philosopher, who lived in the country, the only seat of innocence and felicity; my gifts served but to corrupt his morals, and harden his heart; instead of dispersing my bounties, he accumulated them; and the place of his nativity, the asylum where he had so long dwelt in peace and tranquillity, he contemned. Learn from this, Nicander, to prize my frowns, in preference to my favours. Cease to utter
unseasonable

unseasonable complaints. Having said these words, she fled. I strove to detain her : my efforts were vain : to my utter confusion she escaped,—and I have never seen her since.

In this manner, Nicander allured the minds of his disciples to the observance of his instructions. His eldest son by this time having gone through a course of studies, contracted an inclination for a commercial life. His father having furnished him with a sum sufficient for the purposes required, he embarked for Egypt ; and having made many prosperous voyages, managed his affairs so well, that in a few years he became a rich man : his brother having practised physic with great success both at Athens and Corinth, established at the same time his reputation and his fortune.

A young Mitylenian, who had studied three years under Nicander, came to him one day, and addressed him in the following terms : “ I am come, my dear master, “ to take my leave of you ; believe me I “ part from you with the greatest regret.

I shall

“ I shall never be able to return the be-
 “ nefits you have conferred upon me, for
 “ you have endowed me with every quali-
 “ fication most desirable to human nature;
 “ wisdom, the love of industry, and the
 “ knowledge of mankind. Still there is
 “ one favour in your power to grant, on
 “ which my happiness depends: give me
 “ your daughter for a wife. I pretend to
 “ offer myself as worthy of her, because
 “ your instructions have authorized me to
 “ make such a declaration. My father’s
 “ estate, you know, is very considerable,
 “ and settled upon me. Nicander over-
 “ whelmed with joy, embraces him, utter-
 “ ing with rapture these words; son of
 “ the virtuous Dracon, thou dost suffi-
 “ ently recompense me for all my past sor-
 “ rows, by the proposal thou hast made,
 “ and hast relieved me from the anxiety of
 “ providing for the future happiness of my
 “ daughter; her virtues will, I hope, be
 “ a sufficient dowry in your estimation.
 “ The pleasure I feel at lighting myself the
 “ hymeneal torch before these eyes are
 “ closed, is too great for expression.” Af-
 ter the celebration of the marriage, he sent
 for

for his sons to receive his benediction, along with the new married couple "Children, said he, you have now no longer any occasion for me, I may take my leave of you, and retire to the place which I have designed for my last repose." His children, throwing themselves at his feet, besought him to alter his purpose, and remain with them. Clasp-
ing them to his bosom, he embraced them all, and, with a flood of joy bursting from his eyes, fell into their arms. The good old man sunk under the joy with which his heart was filled,—and paid the debt of nature on the spot. His remains were carried to the retreat he had chosen for his burial-place, and his children, faithful to his memory, never omitted an annual oblation of tears at his tomb.

I. U C I A.

"That story is as interesting as one you told us of the Sultana, wife of Ibrahim Pacha, the Grand Vizir, who met with such an unfortunate end. If you will repeat it to Zoe, who is too much affected with the fate of the good old Corinthian, to
" be

“be able to join in the request, I will
“give you a kiss for her.”

“I can never refuse Zoe, nor you, any
“thing. “The Grand Vizir, Ibrahim
“Pacha, standing at a window in his pa-
“lace, observed a man pass by whom he
“thought he knew. This happened to be a
“Turk, who was reduced to the last extre-
“mity of poverty, and without a morsel
“of bread for his craving infants. Press-
“ed by the violence of their cries, he was
“going to sell his cloak, being the only
“thing he had not yet disposed of. Ibra-
“him Pacha ordered the Turk to be
“brought before him; but, having ex-
“amined his features, perceived he was
“mistaken in the man. He asked him
“however some questions about his af-
“fairs; as, who he was? where he was
“going? and the like.” “Sir, said the
“Turk, the person, you have deigned to
“cast your eyes upon, is an unfortunate
“man who has not been always the miser-
“able creature you see him at present, but
“is now reduced to such a low state
“of indigence, as to be compelled to part

“ with the cloak he wears, to buy
“ bread for his children. He painted his
“ situation in such affecting colours, that
“ the Vizir was sensibly touched by the
“ description; for he was a man who made
“ the exercise of benevolence the amuse-
“ ment of his recess from public business.
“ I buy your cloak, says the Vizir, and
“ here I give it you again. He ordered a
“ considerable sum to be paid to the Turk,
“ and sent him with it directly to his fa-
“ mily, that their anxiety might be re-
“ moved as soon as possible. Having in-
“ formed the Sultana of his adventure with
“ the poor man, she expressed great satis-
“ faction, and desired that she might have
“ her share in the charitable action, and
“ render it complete, by conferring some
“ benefit on his wife, whom she ordered to
“ be brought to her immediately. The
“ woman came instantly to the palace, ac-
“ companied by her sister, decently dressed.
“ The Sultana commanded all the young
“ women of the seraglio, in number about
“ two hundred, to give her each a robe,
“ which brought together filled four large
“ trunks. That nothing might be wanting
“ to

“ to render her kind intentions efficacious,
 “ she presented the poor woman beside
 “ with a purse of ducats, and sent her
 “ away, promising she would portion her
 “ sister in marriage, when a proposal to
 “ her liking should offer. This princess
 “ surpassed, if possible, her husband in
 R 2 “ generosity ;

* She was the daughter of the Sultan Achmet ; he gave her in marriage to Ibrahim Pacha, the grand vizir, who was the most magnificent, liberal, and popular minister ever known in that country. He was strangled in the revolution brought about in 1730 by Patrona and Moufflou, two men of very low extraction, who after having dethroned the Sultan, put his principal ministers to death. The princess, his wife, was of a very amiable disposition, and his equal in generosity of sentiment. Her husband being a man of great gallantry, she used to traverse his haunts, in order to detect him in his parties of pleasure, which done she would bring him back with great good humour to his own house without expressing the smallest reproach towards himself, or resentment against her rivals. What was still more remarkable, she never claimed her rights, as a daughter of the grand Signior, who, according to the custom of the Turkish empire, has the same power over her husband, which he has over the ladies of his Seraglio, of a less elevated rank.

“generosity; the depravity of mankind
 “never permitted two beings of greater be-
 “nevolence to grace the world at the same
 “time.”

To relate all the agreeable interesting
 stories with which the modern Greeks en-
 tertain each other, would fill numberless
 volumes. These may suffice for the sub-
 stance of one letter, and also give you a
 just idea of the spirit of their conversati-
 ons.

I am,

Sir, &c.

L E T T E R XXII.

Greek Oaths.

S I R,

IT is not without reason, Racine charges
 Campistron with having stolen two lines
 from Britannicus, a poem wrote by his fa-
 ther; and at the same time reproaches him
 with equal justice, for having given them
 to Alcibiades!

Je réponds, Seigneur, avec la liberté
 D'un Grec qui ne fait pas farder la vérité.

If

If Greece boasted a Socrates, a Pericles, a Phocion, and a Themistocles, as men who paid the most profound reverence to truth in all their words and actions, it was but to distinguish them the better from the generality of their countrymen.

The charge formerly brought against the Greek nation, of being addicted to lying, * remains in equal force against the present age. The custom of confirming an assertion with an oath, is as familiar to the Greeks of our days as it was to their ancestors. They are issued upon every occasion, however trifling or unnecessary: for which reason the truth of them is always to be suspected. The perjuries of lovers have long since been considered as venial faults: but the perjuries of the Greeks are become too glaring and universal to find a pardon so readily.

The most common oaths among the girls in this country are swearing by their
R 3 eyes,

* *Grecia mendax* was a common phrase.

eyes, their soul, or whatever they hold most dear; "Tibullus, says, * though she
 "swore by her eyes, though she called up-
 "on Juno to witness for her, and even ap-
 "pealed to Venus herself to corroborate
 "her assertions; she was not the more be-
 "lieved. *At lovers' oaths Jove smiles*; he
 "commands the winds to disperse and an-
 "nihilate them. Behold, says † Proper-
 "tius, how our girls behave in this parti-
 "cular; they swear most liberally to attest
 "their fidelity to their lovers; but instant-
 "ly abandon their oaths to the mercy of
 "the light winds who bear them far
 "away."†

Le

TIBUL. ELEG. 6. l. 4.

* Etsi, perque suos fallax juravit ocellos,
 Junonemque suam, perque suam venerem;
 Nulla fides inerit. Perjuria ridet amantum
 Jupiter, & ventos irrita ferre jubet.

Quamve mihi viles isti videantur ocelli,
 Per quos sæpe mihi credita perfidia est!
 Hos tu jurabas.

PROPERT. ELEG. 15. l. 4.

† Hoc perdit miseras, hoc perdidit ante
 puellas:

Quiquid jurarunt ventus & unda rapit.

PROPERT. ELEG. 21. l. 2.

‡ Quinault.

Le zéphyr fut témoin, l'onde fut attentive,
 Quand la nymphe jura de ne changer jamais:
 Mais le zéphyr léger, & l'onde fugitive,
 Ont bientôt emporté les sermens qu'elle a
 faits.

The abbé de Chaulieu, to account for this inconstancy in the Greeks, has recourse to reasons which impeach the rectitude of their morals in a high degree.

Dè qu'un objet cesse de plaire,
 Le commerce amoureux doit aussitôt finir:
 Le respect des sermens n'est plus qu'imagi-
 naire.

La perte du plaisir qui nous les a fait faire
 nous dispense de les tenir.

It must however be said in defence of this people that they have not been always violators of their oaths, nor defaulters in the observance of the sacred ties of public faith. The Greeks, though justly charged with the vices of lying and perjury, have sometimes discovered different sentiments. These are the people who would not suffer Hippolitus to proceed in his part on the stage of Athens, without expres-
 sing

sing the higheſt indignation againſt the author of the following line.

My tongue has made an oath; which my heart knows nothing of.

Plutarch relates with horror, theſe words of Lyſander, a Spartan general—Children, ſays he, “ may be allured with toys; but “ to deceive men perjuries are neceſſary,” and adds “ He, who miſleads another by a “ falſe oath, ſhews that he fears men, but “ contemns the gods.”

It is from ſuch of the Greeks as adhered religiously to their oaths, that we derive an expreſſion often uſed, of being the friend of another *uſque ad aras*. Periclès, ſays Aulus Gellius, * preſſed by one of his friends to render him an eſſential ſervice at the expence of his veracity, excuſed himſelf by ſaying, *I will oblige my friends in every other inſtance, but that of offending the gods.* §

The Haliartians, a people of Bœotia, erected a chapel without their city, and dedicated it to the goddeſſes, called *Praxidices*,

* Aulus Gellius. l. 1. cap. 3.

§ Pausan. t. 2.

dices, or avengers; whenever they swore upon that altar, the oath was deemed inviolable. §

Pythia, being consulted by Glaucus, concerning the breach of an oath, told him, *Whosoever commits a perjury, draws down the wrath of heaven upon himself, his children, and their descendants.* *

It is true what the abbé Maffieu says, who wrote on this subject in a very masterly manner, that all nations treat the oaths of poets, orators, and lovers, † with more indulgence than those of the rest of mankind.

M. Spon observes that the women of Athens always swore *by the master of the world.* ‡

Among

§ Pausan. t. 2.

* Pausan. t. 2.

† Mém. de l'Acad. des Inscip.

Juravi quoties rediturum ad limina nunquam :

Cum benè juravi, pes tamen ipse redit.

TIBUL. Eleg. 6. l. 2.

‡ Diaton affendi cosmou. v. 2. p. 355.

Among the Romans, the women never swore by Hercules, nor the men by Castor. §

Valerius Maximus * imitates the Greeks, in saying, " I swear by the cottage of Romulus, by the *simplicity* of the capitol, and by the eternal fires of Vesta, that the poverty of the ancient Romans, is preferable to the possession of unbounded riches, among their successors."

Nothing now is more common in Greece than to hear fathers and mothers swear by the lives of their children, and their own heads. This last is the mildest oath Virgil could find for his pious Æneas. †

The Greeks also swore by the head of any other person. ‡ They still continue the same practice.

Never-

§ Aulus Gellius l. 11. c. 6.

* Aulus Gellius, l. 4.

† Per caput hoc juro.

‡ Per reditus, corpusque tuum, mea numina juro. *Ovid. Ep. Laod.* See also the notes of Meziriac on Bryseis' ep. v. 1. p. 284.

Testor

Nevertheless the common form of the ancient oath is not neglected; they still swear by their God, their soul,* and by the head of him whom they are about to persuade into a belief of their veracity. Indeed no promise or intercourse of confidence passes without an oath, less or more forcible according to the circumstances of the transaction. They require the same from others, as if their own deserved any credit.

In the twenty-third book of the Iliad, Menelaus says to Antilochus "Put your hand upon your horses, and swear by Neptune that you have not used fraud to circumvent me."

Oaths are as frequent, and upon all occasions, in the mouths of the women. "I swear

Tēstor chara Deos, & te, Germane, tuum-
que dulce caput.

VIRGIL. ÆNEID. 4.

Juvenal, speaking to the Greeks, sat. 6.

Nondum jurare paratis

In caput alterius.

* Μὴ μὰ το θεῶν, μὰ τῇ ψυχῇ μου.

“ swear,” says Anna Comnenes, “ by the
 “ holy souls of my parents, that I have not
 “ seen a servant of my father these thirty
 “ years.” † ‡

I am, Sir, Yours, &c.

† L. 14.

‡ The Greeks very often swear by their eyes, and when agitated with passion, open their hand, making an offer to strike the eyes of the person they attack, saying, *nasta mathiasou*: this gesture among the ancient Greeks, was a sign that the party using it, had a strong inclination to tear out the eyes of the other.—I am indebted to my friend M. B. de Montredon, for this note, and also for the extracts from Belon, an ancient traveller.

END OF THE FIRST VOLUME.

B^QL

15.5.1985

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